

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

OUR PREMISE

IT is always of interest to learn of the appraisal of our work and activities by those who are not at all in sympathy with what we are doing. Recently a minister, serving a church whose members assume him to be fundamental in his beliefs, made the remark that we were absolutely wrong for our premise was faulty; that premise, he declared, is the infallibility of the Bible. He then went on to say that with this as a premise we were able to carry our reasoning to fantastic conclusions.

What we were particularly interested in was his inability to meet our reasons or overthrow our conclusions and so he attacked our premise, knowing our conclusions to be the logical process of reasoning from such a premise. Desiring to reject our conclusions he finds it necessary to reject our premise and so he refuses to accept the Bible as the Word of God written.

Our stand is on the authenticity of the Book and we plead guilty to believing in its entire message as reliable and true! With such as our premise we have demonstrated its accuracy, and not least in that demonstration of accuracy is *prophecy fulfilled*.

Men may scoff and disbelieve, but they cannot overthrow the Bible. Evidently nettled at his inability to answer our arguments or refute our conclusions, this minister is willing to follow the disbelievers and atheists and cast doubt upon the accuracy of God's Word. But that Book is an impregnable Gibraltar on which rests the faith of millions.

Often we are asked, What is the matter with the Church? The trouble is evident in the attitude of this minister towards the Bible. Into the pulpits of our churches have come men whose source of inspiration is from the Satanic cesspool of misinformation and unbelief falsely labelled scholarship, but in reality refined atheism, sugar coated, which has been relabelled "modernism."

Christian men and women are giving aid and support to men in the pulpits of their churches who belittle the accuracy of the Bible, who doubt its authenticity and make slurring remarks regarding those who believe fully in its inspiration.

Instead of meeting the issues raised by the unbelievers

and atheists, the modernists have compromised by accepting and undertaking to rationalize skepticism. In doing so, they have had to deny the living Word of God. Such men have become an infectious sore within the body of the church, inoculating the unsuspecting members with subversive doctrines and have thus brought the entire Book into disrepute, creating a slough of spiritual decadency throughout our land. It is one of the major troubles in the spiritual life of the nation today.

We stand foursquare on our premise and challenge all, even those who do not like our conclusions, to prove our premise to be other than impregnable. It is one thing to belittle our stand and declare our assumption of the accuracy of the Bible to be faulty, but it is quite another matter to prove it!

WHAT LAW?

It is an axiom of Anglo-Saxon law that "Ignorance of the law is no excuse." Thus when a man was brought into court, he could not plead ignorance of the law as an excuse for its violation.

This principle was established when it was possible for men to know the law and when the law of the land was primarily based upon the fundamental principles of justice and equity: principles which were or should have been known to all men, for their foundation rested upon the laws of God. The purpose of the axiom was the establishment of justice, that the few might not make excuses for failure to know what should be obvious to all. Yet to apply this axiom to the present confused, contradictory and difficult-to-understand directives and rulings of the executive and bureaucratic branches of government would not only defeat justice but increase confusion and engender contempt and disrespect in the hearts of men for all law.

Ignorance of the type of laws directing our people in their life and activities today is definitely an excuse for not complying with their provisions. No man at the present time can know the law with its rules and regulations continually being issued every day by a government gone mad in the issuing of forms and directives. They are beyond the comprehension of men, even of the experts, for when men

consult with them they must thumb through indexes and volumes of regulations before passing upon the requirements and then they question their own rulings.

The ultimate result of all this will lead to the complete collapse of all law and authority unless soon checked. The present apathy on the part of the public regarding governmental regulation is the first step towards the breakdown of all law enforcement.

Here, as with many other questions, the solution lies in our nation turning to the law of the Lord as contained in the commandments, statutes and judgments, the codification of which is set forth in the book of Deuteronomy. Every man would then know or could know the law, and the axiom — "Ignorance of the law is no excuse" — could then apply with justice and equity to all. But the present multiplicity of man-made regulations with their countermands no man can know.

ON THE HOME FRONT

A SERIOUS SITUATION is rapidly developing in the United States which will result in trouble and bloodshed throughout the nation unless a solution is found, and soon! It is the racial problem, now become acute in many sections of our country.

The issue involves both political and social equality and the difficulties are increased a hundredfold by those who are fanning the flames of racial prejudice for partisan reasons. Unfortunately, the present administration has materially contributed to the seriousness of these conditions. The Republicans are also guilty, for both major parties are trying to secure support and votes through advocating political and social equality between races.

What is meant by those who advocate social equality? To many it means the legalization of racial intermarriage with the removal of all bars that have tended to keep races separate and apart. The situation is further complicated by the communists who are openly advocating such intermarriages. Men of most races prefer to marry those of their own race, but in the racial problem developing in America the agitators are finding fertile soil among many unthinking Negroes and whites which bodes ill for peace on the home front.

There is a solution to the racial problem, but until men recognize the Divine law of racial responsibilities friction and trouble, leading to the shedding of blood, will be the order of the day as tension increases through agitation by the politicians, communists, and those who are using racial issues for selfish ends.

Following the creation of animal life God declared that each was to multiply after his own kind. While that law applied to the different species, yet God set forth a modified form of that principle when He gave Israel a racial injunction forbidding His people to intermarry with other peoples. The purpose of such a prohibition was not due to any superiority of race, but rather in the interest of preserving the racial stock through whom God would work — making them a servant people and nation. Thus this people, the descendants of Abraham, were to do His will in the establishment of justice and equity in the earth. It was essential that the racial stock be kept pure in order that they might preserve their ideals, carry out His purposes, and fulfill the responsibility to administer His laws — for the descendants of Abraham, Isaac and Jacob and no other people or race have been assigned such a task. To pollute the blood stream of that race would defeat the purposes of God, hence

He enjoined the need of a continued racial purity for them.

In order to further preserve this right of administration to a certain racial group, God set forth rigid laws governing other races and their right to acquire citizenship in the Israel Commonwealth. No outside people of any race could become citizens until the third generation and some races were forever barred from such citizenship. Yet, although these peoples were refused citizenship with its political rights and responsibilities, they were protected under the Israel laws and made secure in all the comforts and blessings enjoyed by every Israelite, but without the responsibilities accruing to actual citizens. The strangers who observed the law would be fully protected in the right to liberty and the pursuit of happiness and to security in all of their possessions. But when agitators undertake to indoctrinate such people with the idea that it is their privilege to demand social equality, even to intermarriage, and to strive to assume the responsibilities and positions God has assigned to Israel there can be but one end: violence and trouble.

It is as senseless to advocate and to try to force two races into social equality as it would be to compel two families of the same race to live together in peace under the same roof. The white man with a thousand generations of struggle and work behind him, in his onward march through history, is not going to take kindly to the elevation to places of power in his midst and over him of people of any other race. The sooner this is recognized the better it will be for all concerned.

There is only one solution to the problem. Each race, white, black, brown or yellow must carry on its development within its own social and racial boundaries and cease coveting the position, the power, the possessions and the persons of other races. Insofar as Israel is concerned, she must retain her political supremacy within the bounds of her own land in order that she, as a people, may carry out her God-given responsibilities to administer all His laws. The day will come when general suffrage will not be granted to all within our borders but only to those who qualify for leadership as set forth under the Divine law. At that time administration of the affairs of state will be directed by a few for the benefit of the many to the end that righteousness may be established in our midst.

An analysis of the increasing clamor for social and political equality stems from coveting authority, position, rulership and power over others. Such will never be attained by any people or race over His people Israel; and for any race to work and scheme to acquire this power will bring final and overwhelming disaster to them and to their race.

Let us remember that in the acceptance of the Spirit of Christ on the part of men and women of all races, and the recognition by every race of the integrity and rights of the men and women of every other race, the foundation will be laid for peace between the races. Let all rigidly adhere to the Divine principle of racial separation, refuse to cross racial barriers, and thus develop between the races a mutual respect for each other in their respective problems — bringing peace and goodwill to men of all races.

No one can deny the responsibility of the white race for transporting the black race to America and into slavery. The white race has made atonement by setting the slaves free and giving to them a degree of liberty beyond that ever enjoyed by their forefathers, and the blood of our race was shed in the accomplishment of this purpose.

Through missionary activities and access to schools and institutions of higher learning there has opened for the colored and other races splendid opportunities and such are not

postulated upon the need of social or even political equality, they rest rather upon the willingness and ambition of individuals in the desire for self improvement regardless of race or color. These opportunities are provided in America for people of all races within our land, white, black, brown or yellow alike, for everyone has access to the means of self improvement and the right to rise above the status of the life of the multitudes if he or she is willing to pay the price in self denial, study and work.

Such are the opportunities America offers to her citizens, to all races and to all strangers within her borders. This is the way provided for one to acquire greatness, attain position and secure the esteem of his fellow men. Merely to aspire to social or political equality through regulation or by violence will not bring the desired end, rather it is to court trouble with its inevitable disillusionment for those who follow such methods. The road to achievement is through work and labor, which way is closed to no one in America; and men of every race may travel this highway and be honored.

SUPERIOR RACE?

THE question of race superiority is continually being raised by those who oppose the doctrine that God chose a people from among the races of mankind, through whom He would show forth His praise in the earth.

Such a race was selected by God when He called Abraham, and that selection is confirmed by the prophets. Isaiah has this to say about that choice:

"But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." (Isa. 41: 8-9.)

Reading on in this same chapter we have the following promises given by God to this people whom He has chosen: 1) He is to be their God; 2) they are not to be dismayed; 3) He will uphold them with His right hand of righteousness; 4) they are never to be confounded; 5) those who strive with them are to perish; 6) they that war against them will be as naught; 7) the Lord will help them; 8) He is their Redeemer; 9) He will make them an instrument having teeth and they will thrash the nations and 10) ultimate prosperity and peace are assured for them.

Certainly this race has a superior calling, whether there be superiority of race or not. This brings us to a question recently asked in a rural newspaper and answered by a Scientist. The question, "Is there a superior race of mankind?" The answer:

"I don't think there is any doubt as to the differences in varieties of animals. There are inferior breeds of chickens, and superior breeds of chickens, and it is the same way with horses, dogs and other animals. Man is no different, but the only definite conclusion we can make is to say that some race is superior to another in some particular way. What way does our questioner have in mind? If he refers to singing, I think the Negro race is superior to others in that respect. The Nordic race seems to be superior in inventive genius, and the Japanese are noted for mimicry."

We know from God's Word that after centuries of schooling the Anglo-Saxon-Celtic peoples, the Israel of God today, were to become superior in the matters of administration with a desire to establish peace in the world. For that purpose they were called and chosen and for that purpose they fight evil aggression today.

This type of superiority is not the variety that would lord it over others, but rather would devote their God-given talents to bringing blessings to all, setting the prisoners free, liberating the slaves, and working to establish justice and peace to a world sick and tired of carnage and war.

It is the seed of Abraham who were to do such things and to this end were to become a blessing to mankind, for in Abraham were all the families of the earth to be blessed (Gen. 12: 3). This promise was confirmed to Isaac and Jacob and through them to their descendants. Let each people and race use that in which God has blessed them in superiority over others to bring to all men a blessing, and no one will envy their superiority.

UNMISTAKABLE CHARACTERISTICS

JAPAN is furnishing the perfect example of the inferiority of a race in administration and rulership over others. Her attitude towards people over whom she has power is reported to be one of mistreatment and cruel subjugation. She has given clear demonstration of her unfitness to have authority and power over men vested in her.

Reports have come back from Dutch civil administrators, advancing with American troops in the South Pacific, of unbelievable cruelty and abuse of a population noted for their peaceful nature. When men lagged in their work they were beaten; when away from home the Japanese would enter and steal all they could find. Robbery and plunder of a helpless people is the Japanese answer to all their ballyhoo about "liberation."

God knew, when He chose the seed of Abraham, that He had selected the only race whom He could trust with the responsibility of governing others in righteousness, and even this race has been put through centuries of schooling for the task assigned unto them.

Men may declare there is no such thing as superiority of race, but they certainly cannot deny that some races are unfit for the task of governing others because, once having secured absolute control over others, they are dishonest and cruel by nature. Then, too, there are races who are honest and benevolent, manifesting kindness to those who are subject to them.

Call it by whatever name you please, there is a marked difference between races, and God selected Israel because they possessed certain characteristics necessary for His purposes. There may not be superiority of race, but there certainly are races not fit to rule and who, if they could dominate, would bring untold suffering to millions.

A BURDENSOME STONE

IN describing the issues being raised over Palestine and Jerusalem, the prophet Zechariah declares it will constitute a burdensome stone for all peoples. Ferrar Fenton renders this, "A heavy stone for all peoples, whoever carries it will be totally crushed." Moffatt declares: "I will make Jerusalem an awkward boulder for the nations to lift; any who shoulder it hurt themselves." (Zechariah 12: 3.)

The Jewish question is certainly becoming a burden to all peoples today. While the prophet shows the issue will lead to a general move against Palestine in an endeavor by the nations to secure world control, yet we are already witnessing it becoming a political burden in our own land. Those who are sponsoring the Jewish claim to Palestine are burdening themselves with a problem they cannot solve, and the Jews — through propaganda — will not let them

forget it. The issue is being injected into every problem, both the Democratic and Republican parties have incorporated planks in their platforms dealing with the issue, and yet neither party is in any position to bring about the fulfillment of the Jewish aspirations. Certainly it is not in line with other domestic problems. Through pressure, however, it is becoming a political issue in America.

One is amused at Governor Dewey's objection to anyone raising a racial issue in the present Presidential campaign. That issue has already been raised by both the Democratic and Republican Platform Committees. The very fact the Jewish claims have become a plank in the platforms of both parties has injected the issue into the campaign whether Dewey likes it or not, for men certainly have a right to discuss issues important enough to be recognized by a Platform Committee. Both the Democrats and Republicans will find it to be a burdensome stone in having laid hold of it, and already the Arabs have queried Washington as to the meaning of the planks in both political party platforms regarding Palestine.

Neither party has men of courage who would be willing to face the issue and order an actual fact-finding investigation as to the legal, moral and scriptural right of the Zionists to lay claim to Palestine; instead, they are burdening themselves by undertaking to support a claim that has no validity in fact and are doing so merely to curry favor with the Jews for vote purposes.

Fulton Oursler, over the radio on Sunday evening, August 6th, at 9 P.M., stated that Stalin was soon to break his silence regarding Palestine and would openly declare himself in support of the Zionist movement as he was tremendously interested in the problems affecting the near east. The significant fact is that Mr. Oursler stated that this was a special message to the Jergen's radio program. This being the program to which the Jews listen, the message is obviously directed primarily to the Jews of America. Why?

Stalin is now going to take up the burden and try to carry this "awkward boulder." It will be well to re-read the leading editorial in *DESTINY* for June, 1944, titled "An Evil Thought," for outlined there is the plan of Russia regarding Palestine and the close tie-in with the Jews to whom the above announcement was made.

The nations do not yet know, nor are the Republican and Democratic parties aware of the fact, that in taking up the fight for the Jews they are definitely moving to oppose the plans of God regarding His people and the land of Palestine. To sponsor the Zionist plan is to receive the kiss of death for, as Zechariah has said regarding this issue, "Whoever carries it will be totally crushed."

God has declared who is to possess Palestine, and it would have been well for both the Democrats and Republicans to have found out the facts before sponsoring a plan that is not to be, for *Palestine has already been given to the House of Israel*. The Jews wish to secure this land of Israel as a stepping stone to world power and the announced coming Soviet support is a direct move to compel Great Britain to acquiesce in such plans.

Perhaps the most amazing fact regarding the entire situation is the refusal of the Christian world to re-investigate the Jewish claim in the light of Bible history and prophecy, while the ability of the Jews to keep them from doing so is a clear indication of the tremendous power of Jewish propaganda. Here is planned deception that may dwarf all other deceptive moves, and a deception that can only be banished if the Bible declaration of "Who Shall Possess Palestine" is recognized and understood. Meanwhile, political parties

and nations are burdening themselves with an issue they cannot solve and one which will crush them because its final solution is contrary to the stand now being taken by political parties and by the nations!

LEST HE WALK NAKED

MEN often unconsciously carry out in type the purposes and plans of God in doing that which He decrees will have a spiritual fulfillment in their physical acts. Thus they give evidence that the time and season is at hand for the predicted event to be fulfilled.

The handling of women traitors in Corsica, Norway, Denmark, Yugoslavia and lately in Normandy by the liberated patriots reminds one of the statement in Revelation:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16: 15.)

Life Magazine for July 19, 1944 gives an account of the trial of three Corsican girls who were found guilty by Corsican patriots of dealing with the enemy occupational troops. They were punished by having their hair cropped and then, stripped of their clothing, were sent away. Drastic? Yes, but for dealing with the enemies of freedom those adjudged guilty were thus put to shame.

This seems to be a mode of punishment peculiar to the conditions prevailing in occupied territory in World War II, following the liberation of oppressed peoples. It is of interest to us that a method of punishment for dealing with those who have had evil relations with the aggressors is being handed out at the time when the Bible warns men and women to so conduct themselves that they may not thus be put to public shame. While there is no doubt that the Bible warns against spiritual nakedness, yet the physical aspect at this time is significant. This is so because in this spontaneous move in many of the occupied countries men are adopting the very method that God has signified would be used in a spiritual sense at a chronological period of time when dictators were to be active.

The shadow of things unseen are cast before in the things seen and done by men. Thus when the spiritual aspect of fulfillment draws near, men often resort in type to the physical as in this case, using the mode of punishment which God has decreed would be in evidence among those who fail to be clothed in the garments of righteousness.

THE POSSIBLE ANSWER

Is the robot plane the answer to the question which has, for a long time, puzzled students of prophecy as to how an enemy would be able to destroy American cities? We will not remain immune from destruction of our cities while our brethren across the sea are subject to attack.

The whole House of Israel is involved in the prophetic picture of the pressure to be visited upon the Kingdom people in this time of Jacob's Trouble. No one branch is to escape, not even America.

The robot form of attack may be so improved in a short time that in the last and final phase of warfare the enemy could direct the robot with uncanny accuracy so that it would hit its target even though that target might be two or three thousand miles away.

The possibilities are tremendous, for the robot is in the infancy of its development.

Calling Out the Old Guard

Excerpts from an address recently delivered. — ED.

If the reader does not sense that something has gone wrong with us as a people, I have no interest in arguing the point with him. But to those who do sense the ominous fact and are troubled by it, there is something to be said. I take no pleasure in dealing with this matter. Taste, temperament and whatever wishful thinking I indulge would lead me to adopt views quite opposite to those which the facts compel me to take. Anyone seeking to please an audience or otherwise seeking approval should avoid this theme, for we Americans do not like being told what is wrong with us. It is against the American temperament to admit that anything can be wrong with us. We will blame the policies our ignorance makes possible, or the public men our votes put into office, but never do we blame ourselves as the source of these. Maybe twice or thrice in its history, this Nation has acknowledged its *need*, and out of a sense of *need* has approached Almighty God in Prayer and supplication; but never yet has it acknowledged being *wrong* and *astray*, never yet has it approached the Almighty in a spirit of repentance. We have sometimes acknowledged *misfortune* — though for 70 years we have not even acknowledged *that* to the Almighty — but *never* have we acknowledged *blameworthiness*. It is against national self-esteem to do so. We have always sheltered behind a shallow optimism that is now being pretty brutally discounted.

My own particular reliance has always been on our people. I have believed in *that "something"* in our people that makes us American. I have believed that, however much overlaid, this inner quality would always reassert itself — would wake to fallacies and abandon them, would discover imposture and rebuke it, would unmask false leadership and eject it; that is, I have believed that automatically all would soon come right. I have said, "Trust the people. The people will not long endure folly. The people will soon arise in righteousness and resume their onward march." But, if there is anything in events, that has not occurred; and if there is anything in signs, it is not about to occur very soon. As a people we are at present far from being what we once were.

"Very well, Jeremiah," I say to myself — but always with the disquieting reflection that, after all, Jeremiah was right. Do you remember when we jauntily cited the classics to show that even in ancient Rome there were those who said the world was going to the dogs? Well, it was, wasn't it? Rome *did* disappear, didn't it? The grandeur that was Rome, or what we now admire in its antiquities, was mostly the W.P.A. works of a decaying State. You remember how, in 1933, we were quoting *Harper's Weekly* for 1859 complaining about conditions then; but *Harper's Weekly* was "on the beam," wasn't it? Indeed it was, and the conditions then complained of are still rubbing us raw 85 years later! The depression of 1933 is still here — "unfinished business" — waiting for us, and growing tougher for the waiting. Danger, let us remember, comes to a nation not through warnings uttered but through warnings unheeded — and *we have been an unheeding people*.

I shall name one national shortcoming — our growing disinclination to face our problems. This form of lassitude

was entirely absent from our nation's creative periods. It is a sort of moral sleeping sickness that became apparent, say 40 years ago, and has steadily grown worse. There was a time when what seriously concerned this nation, either as a condition present or a condition threatened, was ventilated by informed and intelligent discussion in every nook and corner of this country. People of every class *knew* our problems and talked them over by fireside and cracker barrel and in town meeting. And it is a principle that runs all through American history that when they thus faced and analyzed and solved as best they could their problems, our people discovered the secret orders and received the necessary experience for their next stage of national advance. Most of our national problems heretofore have been the products of our growth. They were the entirely natural products of a given stage of development. Recognized and dealt with, they opened up as gateways to the next period. But, the problems of today are mostly the products of our moral stagnation; neglected they block the roadway, they arrest our development and they harass our national life with increasingly complicated disorder. Can you recall a single national problem up to and including the Civil War, whose resolute acceptance and handling did not open wider gates to a greater national future? Can you recall a single national problem of moral significance that we have faced since that time?

In our great days, a national problem was a national opportunity; today it is regarded as a national obstruction to be detoured or kicked out of the way. In our great days we sought its solution as our provision for the next lap of progress; today that has all been changed, a national problem is regarded as a national nuisance. We dislike to be reminded of it. We sweep our annoying problem under the bed, in the hope that it will blow away — which it never does. Or we hand it over to the political boys who promise to take it off our hands and solve it for us — painlessly — which *they* never do; no blame to them — they cannot.

An illustration of this is the depression: I refer to that because it is still with us (let us hope no one thinks that the present plentifulness of money paid for the wholesale destruction of wealth is *prosperity*). That depression came to us hiding beneath its somber exterior the secret, which, had we extracted it, would have prevented depressions for another hundred years. Did we face the depression and extract that valuable secret? We did *not* face it; we haven't faced it yet; we absolutely abdicated before it; we are still deliberately avoiding it — hoping its challenge will dry up and blow away. In consequence, not only have we not gained the valuable treasure of knowledge secreted within it, but by neglecting it we have made ourselves a tougher nut to crack when we shall be *compelled* to tackle it.

Our problems today are not the problems of ascent but of decline. Each lower level we reach spawns new problems we never should have met had we maintained the moral progress of our national course.

That is one reason all this loud verbal planning for the future is so hollow and futile: the future is hindered by the accumulated problems of the past. The future will begin

not from tomorrow, not from the ending of the war, it must begin farther back where we first lost the way. The ending of the war will not clear anything up; be prepared rather to have a load of overdue responsibilities dumped upon us that may make these present tense war days seem like simplicity itself.

There is a reason for all this postwar planning being so unreal. The future was already planned by a Wiser Mind than ours, and the formulae were packed away in the unopened, unsolved problems we have been kicking into the corner for more than a generation. We missed the jewel of great price because we did not like the problem package in which it came.

Now, this lack of vigor, this lack of initiative, this spirit of avoidance, this tendency to lean on George, this national weakness which has now become a national *sin*, has a root cause. Its root is definitely spiritual. Something is withering in the soul of our people. The signs of spiritual debility are apparent everywhere. The truth of the matter is that in this country our religion has almost gone. When that goes, everything we prize as American goes with it, for everything we prize as American is a spiritual product. I do not speak of Christianity; I speak of a much lower level — "religion." Christianity disappears long before its outer husk — "religion" — does. We never have been a Christian nation, but at times we have been largely a religious nation: a nation of people who revered a Supreme Being, who were conscious of Moral Law, who had faith in the rightness of right and feared the wrongness of wrong — a people who believed that justice and morality were essential to social stability. That is far below the level of Christianity but it is sufficient to create national character and to protect a people from decay. But even *that* is being — is all but — dissipated. Name a movement of controlling proportions among us today that even pretends to a basis in righteous principle.

But I do not stress that: if a man does not sense the terrific slump in public valuation of principle that marks American life from top to bottom today, I shall not argue one second that he ought to see it. If the fact that there is less religious liberty and more political opposition to religion in the world today than at any time in the Christian era does not cause alarm; if the fact that there is less liberty of the press even in this country than at any time since the American Revolution, less personal liberty and less regard for every form of common liberty than at any time in 70 years — if these have no significance, there is no use of saying anything. Indeed, I think there is now little use of saying anything anyway. If I had to speak in these times my first choice would be to do nothing more than open up the Bible and read its great national laws to our people — the now almost unopened Bible.

For I remember that when De Tocqueville was sent here by the French Senate to study us more than a century ago, he reported his profound impressions of the extent to which the Bible influenced American life. (I wonder who reads De Tocqueville today?) It was a true and thrilling picture of American life he gave. But as the phase of American life that he saw began to fade under corrupting influences, another prophet, Thomas Babington Macaulay, gave a warning picture of our drift. Seeing certain seeds already bearing fruit among us, he wrote:

"When a society has entered on this downward progress, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth; with this

difference, that the Huns and Vandals that ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country."

Well, this is the twentieth century! What Macaulay said is partly true of us, because what De Tocqueville saw is no longer true of us.

But perhaps I ought to know better than to refer to history. One of our growing aberrations is a contempt of history. A recent survey shows that even our own history is scarcely taught in our colleges. Emerson started it off 108 years ago when he wrote in his journal:

"Let us postpone everything historical to the dignity and grandeur of the present hour."

We adopted Emerson's gospel; *we* who wisely utilized the past to guide us in the present while we were building the future — *we* are now too ignorant to read the past, too busy to live in the present, and too blind to see the future. Thus Lin Yutang could recently write:

"The great thing about teaching history is that we must teach history but must not let history teach us."

What makes it seem so serious is this: *those who forget their history will have to live it over again* — yes, even though it be the fiftieth time, *they will have to live it over again*, and that is what we are doing now — living history over again with all its needless waste and sorrow, and its needless delay in the dawn of a truer America.

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WHAT shall we do to set our nation again on its strong foundation? Where shall we begin? The readiest answer is, "Do something about the younger generation. That is where the subversive begins. That is where those who would regiment the people begin."

At first blush, it seems plausible. This has been a young man's age. I say that with the qualification that it has been a young man's age in everything except its enduring productions; the newest basic and permanent contributions to progress are all of them the works of older men. But as for other things, it is a young man's world. It was a young man's depression: older men stood aghast and warned in vain against the economic antics of the younger men. That was followed by a young men's recovery program that raked out every exploded economic fallacy of the past to heal the wounds the depression left; older men warned against that, too, as only making a bad matter worse, but were derided. And, in its inception, this is a young men's war: created by young men (not American young men, thank God!) and borne by all of us.

If these statements seem cryptic, a little quiet consideration will make them clear. I could go on and mention the excessive and regrettable influence of the younger generation on education and the church — I wish someone had the special information and the required courage to deal with that. Concessions made to youngsters have not only weakened both church and school, but have also lost them the youngsters, though each institution has lost them in a different sense. The churches that made *least* concessions kept more of their young people.

I have ever joined in the common denunciation of the younger generation. I believe them for the most part to be the progeny of oaks and never yet have we seen oaks turn to willows in any number of generations. But oaks may be dwarfed and stunted, starved and misshapen by bad environment. So I repeat, only as a matter of *fact*, that for a long time — possibly 40 years — it has been a young man's

world. The theory that young men are holding the bag for old men's errors — a theory so sedulously cultivated by communists in the '30's to broaden the breach between the generations — doesn't stand up, it isn't even heard any more. God knows there is error and fallibility enough that doesn't stop at the generation line.

If you ask *me* what to do about it and where to begin, I shall say that the obvious place to begin is with the elders. It is the hardest place, of course. They say it is perfectly useless to expend missionary effort on people over 60 — only burning at the stake has any effect then. But suppose we *were* to begin with youth; how could we, except we used the elders?

Believe it or not, youth still must look — and, as a matter of fact, still *does* look — to the elders for counsel and instruction. Where else can youth get these? Youth cannot instruct itself in the lessons that only experience can impart, and knows it. Contempt for the elders did not originate with youth, but with adults who had a purpose in separating the generations. And in this the elders unintentionally assisted. We ought to be clear about that. *The so-called division or separation between the generations of humanity does not exist.* It is a natural impossibility. Nature, in ordaining a long infancy and dependency of youth, prevented the possibility of that occurring.

What has occurred, and it is very serious, is a *moral estrangement*. And that came, not by the revolt of youth, but because the elders resigned *en masse* the position that nature and God assign them. I must qualify that by saying, they *thought* they resigned, they *thought* they handed the world over to youth, and youth over to itself. But since youth still holds them responsible, they find that their resignation is not effective, they are still in the old job even if not very active. Neither the economy of nature or of Grace makes any provision for the elders to drop out. They may die, they cannot resign. If their ordinary work of making a living relaxes with the years, or, if their work of making a living already permits, a more important field opens for them. Men beyond the meridian of their life, still have a duty: their duty right now is to resume their place as the moral mentors of their succeeding generation.

The trend of recent times has been against that view. But a trend often indicates a side-sway rather than a change of direction. The theory has been that the usefulness of the elders is past and they must go. Though largely a *theory* with us, it is one of the gross signs of a barbaric materialism. The African tribes all held it: when the old man and woman reach a certain age, take them out and kindly knock them in the head. Industry played with the heresy for a time: it professed to have no place for men over 40. And not only industry, but the churches as well — congregations preferred young and spiritually inexperienced clergymen. Well, industry paid — and is paying — all down the line for that sin, and maybe the churches are paying too. Politics then took up the theory, in its silly prating about "nine old men." And now, the disseminators of dissension are asking that the voting age be reduced to 18, for an obvious reason. They see their former dupes growing older and cutting their eye-teeth, and, to retain their nuisance value, they need a new crop of infant intellectuals upon whom to practice their deception. But even *they* begin to show signs of reluctance, because the spirit of disorder they have incited is growing beyond *their* control. In fact, the Youth Movement, which is in the hands of adults who grew up but never matured, is going on the rocks for want of adult wisdom. This young man's world is in a devil of a mess.

I am not making a plea *for* the elders — not by any means; this is a plea *to* them. Short and easy ways of effecting changes and reforms, hasty improvisations, inexperienced meddling with the "works," have brought their awkward consequences, and the effects will last a long time beyond *our* time. The prospect begins to frighten, and help is being called for. It is time to call out the old guard. A man at 60 or past may be, for the first time in his life, in a position to enter upon his real work for society — his priestly service, which earlier interests or responsibilities may have obstructed. Events are knocking this young man's world into a cocked hat; something needs to be done to knock the inferiority complex out of older heads.

Not in *competition* with the young — heavens, no! There is no competition between the generations. No mature person can compete with youth in youth's natural sphere. Nor in *suppression* of the young — for suppression is the evil now: its so-called "freedom" is the real suppression that imprisons youth. Youth never was so strongly confined in so narrow a pattern as it is in this so-called era of freedom. I am not advising the exercise of lordship over youth; I am suggesting coöperation with what seems to be the technique which the spirit of God uses to bring recovery to a people from such a universal spree of disintegration as mankind has been indulging: coöperation with the spirit of God in history. That spirit, the prophets say, begins in a crisis to turn the hearts of the children to the fathers, which is the peremptory signal that it is time for the hearts of the fathers to turn toward the children. Whether or not you see that *occurring*, you certainly feel it is *needed*. And to do *our* part as the older men in this, will be our last and maybe our most lasting service. "Stand in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." The more alert among the young are hearing that voice: — "You are standing at the crossways; find the old path, ask for the good road and take it, so shall you be safe and prosper."

Old Jeremiah knew. He had the whole "new" and "progressive" generation on *his* hands, but they would not listen to him — *his* world went down in ruin. There is still hope for ours: our world still stands at the crossroads. If it asks for the good way, for the right path, who but the elders can point it out? And how can they unless they *know* the old paths, and *know* that the old paths *go somewhere*, have direction and extension, and that it was only by the old paths that we were brought forward in the only progress we have made forward? Multitudes are in the blind alleys of misdirection and delusion, *who* is to direct them to the main highway? When the hearts of the youngsters turn in inquiry to the elders, it is time for the elders to turn in counsel to the youngsters, for only when young men see visions shall old men dream dreams — which means that only on new wings of vision shall the old high ideals be carried to fulfillment.

Some of the elders are trying to get into things now, but their efforts seem to be selfish or retrogressive. Of course, selfishness is no monopoly of old or young, and is the curse of all humanity. But when I hear an elder plead that some system be spared — some system, even though it be what we may think is a good and workably productive system, that is not what I consider to be their work in this crisis. *Our* interest should not be our *interests* but to help youth discover its *own* best interest. That, whatever it may be, is something still farther on. Certainly *we* have not yet achieved it. Our best contribution so far has been to maintain a way of life that presents fewer obstacles to its coming than any other way of life has done. So, let us abolish the expression "back

to"; we are not going "back to" anything. We are so far behind God's schedule now that we shall have all we can do to catch up with it. The younger generation too is far behind God's schedule for this country. Their interest is to find the lost highway and follow it to their true prosperity, and our best service to them is to show them that highway. I say it once again: that highway is spiritual truth; all economic failure and political confusion arise from ignorance or neglect of spiritual truth. The reason so much of the corrective talk of today is utterly futile is that it ignores spiritual truth. That is the foundation, and before attempting to build, let us look to the foundation. The elders need not be economists or statesmen to do this work, but they need to *know* and *believe* in the potency of self-operative moral law — operating for us if we are for it; against us if we are against it; — they need to have *convictions* of the *reality* of that to which they witness. Unless you *know* that society's sickness is moral and that the remedy is spiritual, *do not attempt anything: you will but add to the confusion.*

The world today is off the moral standard just as definitely as it is off the gold standard. This war was begun in official repudiation of the moral standard. Moral illiteracy is so prevalent that even our own country, our own people would be stumped to state the a b c of the moral standard. If you could conduct a one-page written examination of the church membership of the country, you would be appalled at the ignorance it would disclose as to the bases of moral law.

Years ago some of us became aware that we were not any longer erecting the moral signposts along that part of the highway of life we were familiar with, whose contours we knew. We were leaving the moral highway unmarked. We were not even *naming* the creative moral virtues any longer. Old or young, we now seldom hear *mentioned* the qualities of virtue, honor, chivalry, fair-mindedness, truthfulness, generosity of attitude, dignity of personal decency. All these great verbal symbols of character suddenly became taboo in teaching and conversation; to mention them was "bad form." It was assumed that young people gained moral qualities indirectly by social absorption. It "dated" one to specify the great elements of character. Warning and directing signs were not set up in the questing mind of youth any more. A *tacit silence* on character teaching spread everywhere. When did you last hear a sermon on slander or lying? You

may still hear such sermons in the Catholic church, but where else? Professor William Scott Gray, of the University of Chicago, made an investigation of school readers. He gives the astounding rate of decrease in the moral and religious material of American school readers in the last 200 years. Before 1750, American school readers devoted 96.3 per cent of their space to religious or moral material. From 1776 to 1800, this dropped to 30 per cent. By 1850, it had fallen to 13.5 per cent. In 1900, to 2.6 per cent. In 1912, to 1.9 per cent. Today the percentage of moral and religious material in school readers is exactly zero. We have ceased even to *name* the thing that made us great. Yet, athletics are compulsory.

Now, what I am saying is that the elders can make it their job to see that those signposts are erected again at the crossroads of life. Let us *name* honor, truthfulness, manliness, the virility of purity, the duty of chivalry, the obligation of the strong to the weak, of the clever to the dull; let us *name* uprightness, rectitude, faithfulness, trustworthiness, truth, candor, scrupulousness, incorruptibility, equity, justice — all the high knighthood of the man of honor; let us bring about a revival of the signs that designate the high points of American character. Give this generation its moral signposts back again.

The world contains more elderly people now than at any other period: human life is being lengthened: we do not age so quickly — which may have a purpose for these very times and this very task.

As Longfellow wrote for the fiftieth reunion of his class at Bowdoin,

"What then? shall we sit idly down and say
The night hath come, it is no longer day?
The night hath not yet come, we are not quite
Cut off from labor by the failing light:
Something remains for us to do or dare:
Even the oldest tree some fruit may bear."

Of course, that is what the Scriptures have been telling us — "they shall still bring forth fruit in old age — to show that the Lord is upright." Professor Ralph Barton Perry, of Harvard, suggests an Age Movement to balance the Youth Movement. Certainly we need a movement in which gray heads shall testify to receptive youth that the Almighty rules in the affairs of nations, and that in His will is our peace.

House of Israel, His People

THROUGH Ezekiel the Lord pronounces woe upon the shepherds in Israel who have scattered His flocks (Ezekiel, chapter 34). To clearly understand this condemnation one need but listen to the preaching of the average modernist and many of the fundamentalists in order to realize how little real spiritual food is being given to His people today.

The modernists, by making folklore and fable, and the fundamentalists, by spiritualization, have made much of the Bible but meaningless chatter to multitudes. These leaders are doing what the prophet declared would be done by them, treading down that which his people eat and fouling that which they drink. Both schools of thought are alike condemned for their failure to preach the entire Word of God and to expound all its truths to Israel,

even the knowledge of their identity and responsibility.

Reference is made to their failure to seek that which was lost, for our spiritual leaders do not believe Israel can be found apart from Judah and so are not preaching a message of comfort and hope in this day of Israel's need.

A day is coming, so the Lord declares, when His flock will have Shepherds who will feed them so they will not be consumed with hunger any more. In order that there might not be any mistake as to their identity the prophet states: "That they, even the House of Israel are my people, saith the Lord."

This is God's answer to those who refuse to recognize His people as apart from those whom we know as Jews today.

Final Theater of War

By HOWARD B. RAND

ONCE only does the word Armageddon appear in the Scriptures and yet the very mention of this name has always intrigued men, for it has long been associated with the climax of all war in war's most terrible phase. The very word itself has become synonymous with a devastating conflict beyond anything the world has experienced in the past, bringing destruction on such a scale that an age will end in the complete bankruptcy of all that men have associated with so-called modern civilization.

A Geographical Location

Few, however, realize that Armageddon is a geographical location and that associated with this place the Bible enumerates events, in chronological sequence, clearly timing the fulfillment of prophecy and thus answering the oft-repeated question — *when?* — regarding the coming of Armageddon.

John associates certain interesting developments as preceding and certain other developments as following the time when Armageddon will become a reality. Preceding that day he describes the activities of three unclean spirits. Already we have identified these as the three evil systems of Nazism, Fascism and Communism. Their purpose, according to the apostle, is to go forth to the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.

The Euphratean River

The identification is further verified by John, who declares their manifestation would come after the Euphratean river had dried up. Now the Euphratean river refers symbolically to the Ottoman Empire: the final drying up of which was completed, following the years of recession from the peak of the flood-tide of conquest, when the British took Jerusalem and drove the Turks out of Palestine; with this task accomplished, the House of Israel (the Anglo-Saxon-Celtic peoples) had come into possession of their ancient homeland.

Israel's possession of Palestine was the signal for the beginning of events that were destined to lead to Armageddon.

Rise of Dictators

A few years later dictators began to rise in Europe. The above three systems — headed by Hitler, Mussolini and Stalin — became preëminent. Their activities ultimately resulted in war, as evidenced in the Communistic moves in the Spanish revolution, Fascist aggression in the invasion of Ethiopia and the Nazi manipulations in Europe contributing to the final act which brought into being World War II. The dictators, under their respective systems, have accomplished the purpose assigned unto them, the gathering of the nations to the battle of that great day of God Almighty (Rev. 16: 14).

The Plain of Esdraelon

In the proclamation calling the nations to gather for the battle, the place of gathering is stated to be as follows:

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

Ferrar Fenton translates this: "They accordingly mustered them to the place which in Hebrew is named Har-Meggeddon." Moffatt renders this passage: "They mustered at the spot called (in Hebrew) Harmagedon." Thus all three translations indicate the importance of a certain place designated as Armageddon. While the name has been the symbol to those who have used it in speech and in writing of total war, yet its one and only use in Scripture is to designate a geographic location which is to be of supreme importance in the day Israel's enemies descend upon the land of Palestine.

The name Armageddon signifies simply that the plain of Esdraelon has become a fortress. This plain lies between Gilboa and Little Hermon on the east, and Mount Carmel on the west. It is enclosed by irregular lines drawn from the latter along the base of the foothills of Nazareth to Tabor; from Tabor, skirting Little Hermon and Gilboa to Jenin, and from Jenin along the north edge of Samaritan uplands to Carmel. These sides of the triangle are, respectively, about 15, 15 and 20 miles in length. North of Jenin, a bay of the

plain sweeps eastward, hugging the foot of Mt. Gilboa. An offshoot passes down to the Jordan valley. The average elevation of the plain is 200 feet above sea level while the vale of Jezreel between Zerin and Deisen, a distance of about 12 miles, descends nearly 600 feet and then sinks suddenly to the level of the Jordan valley.

Scene of Decisive Battles

This plain is a striking feature of Western Palestine and access to the Mediterranean sea may be had through the Wadi Mukatta. The name Esdraelon is a Greek corruption of the former name of this plain of Jezreel. The name Har-Megedon is derived from the important town of Megiddo. The prefix *Ar* means "hill or fortress or place of strength." It was here that Sisera's army was overthrown, which victory is commemorated in Deborah's Song of Triumph. In that song she speaks of Divine assistance: "They fought from heaven; the stars in their courses fought against Sisera." (Judges 5: 20.)

Gideon with his 300 chosen men surprised and defeated the Children of the east just north of Ziv-in (Judges 7) while near the same place the great battle of the Philistines was fought when Saul and his sons were defeated. Elijah slaughtered the priests of Baal at the foot of Mount Carmel in the bed of Kishon. The destruction of Ahab's house and the furious riding of Jehu are associated with Jezreel. Ahaziah, fleeing from the avenger across this plain was overtaken at Megiddo where he was slain (II Kings 9). Here Josiah sought to stop the march of Pharaoh and was wounded. Much fighting in the past has taken place within the circle of these hills and it is here that John places the final triumph of His Kingdom people over all their enemies.

Armageddon a Reality

After World War I Great Britain set about fortifying this area. The work took a number of years to complete and not until its completion did the plain of Megiddo become Armageddon, that is, a fortified place. The turning of this

plain into a fortress by the British is but one of many signs of the nearing of the great events that will soon focus the attention of all peoples on this historic battle ground.

Thus the armies of the nations of the world are already being mustered or summoned in the general move that will see them turning towards this place where they hope to defeat Israel, the Anglo-Saxon-Celtic peoples, in the climax of armed conflict as the aggressor nations undertake to bring to consummation their plans for world domination.

A Solemn Warning

Preceding the final move of the armed forces of the world to this place of gathering, but following the preparatory work of the dictators who make ready for the battle of that great day, is interposed the following solemn warning in the midst of this general proclamation to all nations:

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The implications involved in this warning are tremendous and the keen student of prophecy will recognize that this message is addressed to the followers of our Lord and will therefore recognize in present world developments moves ultimately leading to the nations gathering for the move upon Armageddon. Following the rise of dictators and the manifestation of the three evil-like spirits, we have the promise of a blessing of surpassing grandeur for the few who will be in possession of the spiritual garments of righteousness. The very position of this statement — in the midst of the description of world conflict — is for the purpose of calling attention to the meaning of world events as the conflict approaches its climax. Thus the stages in that conflict, through the process of fulfillment, are a sign of even greater events unto those who are watching.

Importance of Megiddo

Archaeological excavations have revealed the importance of this plain of Megiddo, for this geographical location has played an important part in the wars of the past. Through this plain as a highway ancient armies sought to pass into the then rich valley of the Euphrates. The fate of whole empires in the past has been decided on this ancient battle ground, for this place has

been a natural gateway between the north and the south over which highway great armies have passed and repassed during the centuries. Today Great Britain holds this ancient pass and has now fortified it against the day of battle.

Some have questioned the fact that Megiddo will ever again be of importance as a geographic location in a future issue that will settle the fate of the world; forgetting that Palestine, according to prophecy, is destined to play an important part in the closing scenes of the present age.

Joel's Proclamation and Prayer

Not only is reference made prophetically by John to this historic battle field but Joel offers a remarkable prayer for the protection of God's people in the day when the armies move against them and descend upon Palestine. The prayer he prayed under the inspiration of prophecy for the time and amid conditions that would prevail centuries beyond his day gives Divine assurance of God's protection in the critical days ahead, for that prayer offered in our behalf is yet to be completely fulfilled.

Joel speaks of the proclamation going out to the Gentiles to prepare war and beat their plowshares into swords and pruninghooks into spears while the weak, through acquired armament, will say: "I am strong."

The prophet continues his proclamation to the enemies of God's Kingdom: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about." Then follows the prophet's prayer, a prayer prayed for the benefit of Israel in anticipation of the need of Divine intervention in their behalf that they might have protection as the battle of the great day of God Almighty draws near. The prayer is as follows: "Thither cause thy mighty ones to come down, O Lord."

Heathen Nation

The heathen are to be awakened that they might come up to the valley of Jehoshaphat which denotes a place of judgment. As the Lord destroyed the enemies of Jehoshaphat so He will destroy the enemies of His Kingdom.

It is significant that it was Moab and Ammon, the ancestors of China and Japan, who came against Jehoshaphat to battle. Today their descendants are the peoples of two great heathen countries, both of which will evidently be against Israel in the final and last phase

of the present world conflict which final phase will begin when Gog of the land of Magog moves towards the mountains of Israel.

Joel depicts two of the main armies of the enemy nations converging in this coming campaign upon Palestine with their line of march planned to bring them into junction at or near Jerusalem. Meantime a large column of the enemy will have moved towards Armageddon, Israel's great encampment and General Headquarters.

Tactical Success

Ezekiel describes the suddenness of the attack in the day Gog moves, indicating that Israel will have but short notice to prepare to meet an enemy fully equipped and on the march and who through this sudden and surprising move gains a tactical success. The Bible clearly places the position which these forces of aggression will occupy as the battle of the great day of God Almighty approaches its climax. The prophets visualize mighty armies, with all sorts of equipment, from the north, from the east and from the south moving against Israel in the full knowledge that the hosts of Israel encamped at Armageddon are inadequate to prevent their onward and victorious march. Because of the critical situation at that time for Israel and the imminent danger of overwhelming disaster for His people, Joel, through inspiration, prayed that the Mighty Ones may come down in defense of His Kingdom.

Joel's Prayer Answered

The Lord answers this prayer through His prophet Isaiah: "I have commanded my sanctified ones [Israel], I have also called my mighty ones." These are those of whom the Psalmist sings, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearken unto the voice of his word." (Ps. 103: 20.) The Lord calls Israel (His battle-axe and weapons of war) to meet the advancing foe.

Isaiah foresees the Lord of Hosts mustering the army for battle:

"They come from a far country [the Israel armies gathering for the conflict; returning from their distant possessions back to the land of their forefathers], from the end of heaven [the abode of His Angels or Mighty Ones], and the weapons of his indignation." (Isa. 13: 5.)

The prophet has given us a remarkable description of the enemies of His

people shouting their battle cry. It is, as described by him, "a tumultuous noise of the kingdoms of nations gathering together." The voice of this great company of gathering men is likened to the echo of a great multitude in a valley between mountains, and on the other side God's Kingdom Nation, Israel — His battle axe and weapons of war united with the Hosts of Heaven, His Mighty Ones, assembling to meet them under the leadership of the "King of kings and Lord of lords."

The Line of Defense

The Gateway through the plain of Esdraelon will have been occupied by Israel, for the Anglo-Saxon armies will be encamped at Armageddon in full possession of this fortified and strategic position as the battle of the great day of God Almighty sweeps over nations and kingdoms. Thus the northwestern corner of Palestine, under the protection of the guns of the Israel fleet, will assure Israel a secure pivoting position at this northern extremity of her line of defense, which position the enemy will be unable to outflank. The southern extremity of that line will rest on the Gulf of Akabah at Ezion Geber where Solomon launched his navy. This position will also be protected by the guns of the Israel fleet and thus will also be secure from an enemy flanking movement. With both flanks anchored on the sea under the protection of the fleet the line of Israel's defense will run from Ezion Geber at the head of the Gulf of Akabah to Haifa on the Mediterranean where the General Headquarters of the Israel armies will be established.

A glance at the map will show that this line of defense will run north and south through Palestine. The question naturally arises: with the two flanks securely established, at what point will the enemy make its main attack? Is there any clue from the prophets?

Ezekiel tells us that when the conflict is over the northern hordes will find a place of burial in the valley of the passengers on the east of the sea. He declares:

"And there shall they bury Gog and all his multitude: and they shall call it The Valley of Hamongog [i.e., the multitude of Gog]." (Ez. 39: 11.)

Joel, speaking of the defeat of this same northern army, declares that God:

"Will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the uttermost sea." (Joel 2: 20.)

The Line of March

These two prophets give us a clue to the location where the northern army is to be defeated and destroyed, but first let us follow the line of march followed by this northern army as it moves to invade Palestine.

Russia, or Gog, will have the choice of two gates through which she might pass in the move upon Palestine. One would bring her down through Constantinople, Turkey and Syria and direct to Armageddon. But this route would be hazardous as the British in control of the sea could make difficult this highway to Palestine and besides Armageddon and Haifa would be strong and impregnable positions in a direct move against this end of the Israel line of defense. The second gateway would be between the Black and Caspian Seas and by choosing this route through the Caucasus for the main attack the Russian hordes, with their allies, would be sufficiently remote from access from the sea that the British naval power would be of little use against them and could not interfere with their line of march. A study of the map will verify all this and show the tactical strength in a move from this direction against Palestine using Iraq and Iran as the bases of operation. Ezekiel confirms this in declaring that Persia (Iran) would be with Gog in this coming great campaign (Ez. 38: 5) and Russia is already in occupation of a large part of this territory.

The Base of Operation

Moving westward from Persia as the base of operation the main force of the northern army would aim to strike at the center of the Israel line of defense as this would be out of range of the fleets at both ends of her line. Again consulting the map it will be seen that this will bring the attacking enemy into the vicinity of the Dead Sea, crossing the river Jordan just north of this sea and thus invading Palestine at this point. Meantime a Sovietized Europe, under the leadership and direction of Gog, will be on the march towards the east with Turkey collaborating with these forces: becoming a definite threat to the supply lines of the northern flank of the Israel line of defense.

The Southern Army

But there is another army involved in this general move upon Palestine. This

is the southern army of which Joel speaks. Because this prophet refers to the valley of Jehoshaphat and to the heathen who are to gather here, those involved in this invasion will very likely be the descendants of Moab and Ammon who, according to the Psalmist, will be confederated with Israel's enemies at this time (Ps. 83). This army will pass through Transjordan and move into Palestine south of the Dead Sea and in conjunction with the northern army undertake to roll the armies of Israel back towards both flanks by breaking through the center of the line of defense as these two armies move to converge after passing around both the north and south ends of the Dead Sea. This southern army very likely will be composed of Asiatic hordes, the descendants of Moab and Ammon.*

Supply Lines Threatened

Just as the supply lines to the northern end of Israel's line at Armageddon will be threatened by the great European confederacy, under the leadership and direction of Moscow, so also the security of the southern end at Ezion Geber will be threatened as a result of an enemy coup in Egypt followed by a revolt of the Egyptians from British rule which will result in the closing of the Suez Canal to British shipping. All these facts are taken from the Bible as the prophets outline the desperate situation in which Israel will find herself in this final phase of world conflict. Indeed it will be a situation so desperate that but for the intervention of God in behalf of His people, complete and overwhelming defeat will face the Anglo-Saxon nations.

Israel's Enemies

Ezekiel, Joel, Zechariah, Daniel and Isaiah all describe the climax of the conflict when the armies of the nations move into Palestine and each gives the detail of that part of the conflict they describe. It is necessary to put all this together in order to secure an over-all picture of the entire operation.

Let us restate briefly the positions the prophets show will be occupied by Israel and her enemies when the climax in this world conflict has been reached. A great Communist confederacy will have been set up in Europe with the Sovietization of all these nations under the leadership of Russia.

* See "The Japanese: Who Are They?" by Thomas W. Plant. 25 pages, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

Contributing to the seriousness of the situation for the Anglo-Saxon peoples will be the internal disruption and disunity in all Anglo-Saxon countries through the activities of the Communists in their program of confusion and sabotage. Asia will also have become confederated with Russia in the world-wide move to destroy the prestige and power of the Anglo-Saxon world. It is of this coming situation that the Psalmist prayed for protection when he said:

"Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederated against thee." (Ps. 83: 1-5.)

The Nations Involved

Then follows the list of nations involved, giving their ancient names. Some have already been identified as Turkey, Arabia, Mongolia, China, Japan, Russia, France, Germany, Persia, Afghanistan, Tibet, Armenia and many others which events will more clearly identify as the great confederacy comes into being. Ezekiel and some of the other prophets help in this identification by indicating the location and modern names of some of our ancient enemies.

Positions Occupied

In the military move which will follow, the enemies of Israel and Israel herself are occupying the following positions with apparent and overwhelming defeat facing the Anglo-Saxon world. The British forces at Haifa and encamped beyond at Armageddon are threatened by the great European confederacy in an attack upon her lines of supply and in the security of her position at the northern flank of her line of defense in Palestine. The center of the line has been breached at Jerusalem and the city has been taken.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. 14: 2.)

Egyptian Treachery

Egypt, on whom Britain has relied for a supply base and for keeping the lines

of communication open for her forces in the Gulf of Akabah, will have proven to be other than a means of strength to Israel, as Ezekiel prophesies:

"And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by the hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou breakest, and makest all their loins to be at a stand [or shook them at the waist]." (Ez. 29: 6-7.)

Isaiah speaks of the results that will follow Egypt's disloyalty to the House of Israel:

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." (Isa. 11: 15.)

More detail is given by Isaiah regarding this disaster which is to overtake Egypt in his nineteenth chapter where reference is made to the time when the Great Pyramid will have become a sign and a witness unto the Lord of Hosts in that day. There we are told as a result of Egypt's treachery:

"And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defense shall be emptied and dried up: the reeds and flags shall wither."

All this is to occur when a Prince of the line of Pharaoh will be again on the throne in Egypt.

Asiatic Hordes

The southern army of the hordes from Asia will have occupied the valley of Jehoshaphat which is called the place of judgment. Joel speaks of the innumerable multitude here assembled when he exclaims:

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." (Joel 3: 14.)

Enemy Rejoicing

Jubilation and rejoicing will be the order of the day in all capitals and countries of Israel's enemies for the inevitable destruction of Anglo-Saxon power, prestige and might has come. It only remains for the northern army which has entered Palestine north of the Dead Sea to join with the army from the south and together they will roll back the Israel line of defense upon both Ezion Geber and Haifa: both positions of Israel having become untenable as a result of the moves by the great

European confederacy and the revolt in Egypt.

The Call to Repentance

The situation will have become so desperate that Joel informs us that the governments of Israel call for a solemn assembly of their people to petition God for deliverance. The call is as follows:

"Blow the trumpet in Zion [the center of Israel's government], sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation [put all evil from among us], assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar [for they have failed to give the warning and call to national repentance for the sins of the people], and let them say [a prayer they must now pray in recognition of our identity with Israel, for only thus will we be saved from destruction], Spare they people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

This governmental proclamation is the result of the prophet declaring that if we would rend the heart and not the garment, and turn unto the Lord our God — that He is gracious and merciful — and if we repent of our evil ways, then there is hope of deliverance, even in the face of overwhelming disaster.

God Answers Prayer

The result of sincere prayer and of a repentant people having turned from all their evil ways is prophetically set forth by the prophet. Let us quote from *Joel's Prophetic Message and Warning*:*

Israel has repented and re-established the complete Kingship of Jehovah in the nation. The people petition their King to save them in this hour of trial. Of this day and time, when Israel would turn to Him with their whole hearts, the Lord was speaking when He said: "I will yet for this be enquired of by the house of Israel, to do it for them." Cleansed and sanctified, Israel returns to her God and claims His help and protection. For this time to come, God has patiently waited.

Joel now describes the effect of Israel's repentance and cry for help unto her God. "Then will the Lord be jealous for his land, and pity his people." The Hebrew word here translated "pity" is *chamal*, and means a compassionate sparing. Thus the Lord answers Israel's cry that He spare and shelter her by showing — in the sparing — affection for His people. As Joel records this prophecy of Israel's repentance and prayer he exclaims,

* By the author: 87 pages, \$1.00 postpaid, Destiny Publishers, Haverhill, Mass.

"Yea, the Lord will answer. This is what the Lord will say unto them: 'Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith.' With this repentance, and this putting away of sin, this restoration, and this sanctification of the people comes prosperity. Abundance of blessings pour out upon the nation. Every one is satisfied.

The Lord then promises that they will be no longer a reproach amongst the heathen: "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Israel having repented, which repentance is followed by the promise of material blessings and greatness, God now moves immediately to the rescue of the Israel forces from the power of encirclement and destruction by the armies of her enemies.

The Northern Army

Because of the leadership furnished the great confederacy by Gog in the evil counsel taken against Israel, God through Joel declares of this northern army:

"I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face towards the east sea, and his hinder part toward the uttermost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things." (Joel 2: 20.)

Destruction of Gog

Having crossed the Jordan this enemy army is forced to turn back and abandon the drive towards the Mediterranean and so this sea, called the uttermost sea by Joel, is at his back as he moves into the barren desolated territory east of the Dead Sea, for his face is towards the East sea (the Caspian Sea). Here this great army meets destruction. This is confirmed by Ezekiel who declares that Gog is to be buried east of the sea (i.e., east of the Dead Sea).

"And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamongog [i.e., the multitude of Gog]." (Ez. 39: 11.)

What will be the cause compelling this northern army to flee eastward into the barren and desolate land beyond the Dead Sea? The great seismic disturbance, timed with this invasion (Ez. 38: 18-20), will completely overthrow the southern army encamped in the valley of Jehoshaphat compelling

the northern army to flee in terror beyond the Jordan. Zechariah refers to this same upheaval for, following the taking of Jerusalem by the enemies of His Kingdom, he says:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zech. 14: 3-4.)

A Great Earthquake

It is of this great seismic disturbance that Ezekiel is speaking when he gives us the geographical changes that will occur affecting the terrain surrounding the Dead Sea and even the sea itself. No wonder the northern army flees in great confusion. In that description the prophet predicts that the Dead Sea shall again be full of fish even as the fish of the Great Sea (Mediterranean) as the result of the waters flowing through the valley created by the earthquake, which water will cleanse the sea of its excessive saltiness. But he also informs us that the marshes or salt fields surrounding the Dead Sea are to be preserved and so the earthquake must raise this land, now far below sea level, above the sea (Ez. 47: 10-11).

The Place of Judgment

What of the southern army which has come up into the valley of Jehoshaphat? After summoning the heathen to come to the valley of Jehoshaphat, the Lord through Joel declares:

"There will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great."

This will result in:

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more." (Joel 3: 16-17.)

A Call to the Nations

The judgment of the armies of the nations that have gathered into the valley of Jehoshaphat and their destruc-

tion is depicted by Isaiah through whom God addresses a message to peoples and nations.

"Come near, ye nations, to hear: and hearken ye people: let the earth hear, and all that is therein: and the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all armies: he hath utterly delivered them to the slaughter. Their slain also shall be cast out. . . . For my sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse, to judgment . . . for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." (Isa. 34: 1-6.)

Idumea is south of Israel's land with its northern border touching the southern shore of the Dead Sea. Here the southern army which has encamped against Jerusalem will be destroyed.

The Coming Messiah

With these facts in mind let us turn to Isaiah's description of the coming Messiah in the execution of His vengeance in judgment:

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness mighty to save."

The Hebrew word translated *traveling* indicates bending forward as marching with endurance, strength and power. The question is now raised:

"Wherefore are thou red in thine apparel, and thy garments like him that treadeth in the wine-fat [wine-press]?"

The answer comes:

"I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to uphold: therefore mine own arm brought salvation unto me: and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth." (Isa. 63: 1-6.)

The year of His redeemed is the time of the deliverance of Israel from all her troubles as He treads the wine-press, breaking the economic bondage that has enthralled His people and destroying the armies of the nations that came against them. Recognizing all this, the prophet exclaims:

"I will mention the loving kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel." (Isa. 63: 7.)

Turning to Revelation we have a further description of this treading of the wine-press as it is the time of the harvest. Here the Angel is commanded to use the sickle in fulfillment of the statement by Joel to "put ye in the sickle, for the harvest is ripe."

"Thrust in thy sickle, and gather the clusters of the vine of the earth; for her grapes are ripe. And the angel thrust in his sickle into the earth, and cast it into the winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. 14: 18-20.)

The Mighty Ones Called

The command given in Joel was addressed to the Mighty Ones: "Come, get you down" — as the harvest was ripe; and in Revelation we are told this order to reap was given to the Angel, symbolic of the Mighty Ones.

The length in space, or the chronological boundaries set to this battle line are given at the end of which 1,600 furlongs of time the winepress scene will take place.

A World Confederacy

The first phase of World War II will end with the capitulation of Germany and the second phase will follow immediately with the Sovietization of Europe

and the formation of a world confederacy of the nations who are to join in the great combination that will move against Anglo-Saxon-Celtic peoples in the bid for world domination and power.

The Psalmist Prayer

Because of the seriousness of this move, the Psalmist prayed that God would move to protect His people and closed his prayer with this petition:

"O my God, make them like a wheel; as the stubble before the wind. As the fire burneth a wood, and as the flame setteth the mountains on fire; So persecute them with thy tempest, and make them afraid with thy storm, Fill their faces with shame; that they may seek thy name, O Lord. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." (Ps. 83: 13-18.)

God's Answer

Five hundred years later God answers this prayer when through Ezekiel He prophetically declares the following will be the judgment upon those who have fought against His Kingdom people:

"And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify

myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ez. 38: 21-23.)

Plight of the Enemy

Zechariah gives a vivid description of the confusion and destruction within the camp of the enemy as a result of God's intervention in behalf of His people:

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour . . . And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague." (Zech. 14: 12-15.)

This prophet has also given us a description of mad men riding blind horses in this day of destruction in the statement: "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness." (Zech. 12: 4.)

Just as God answered the prayer of Jehoshaphat informing him that he would not need to fight in this battle and telling him, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not your's, but God's" (II Chron. 20: 15), so also in this battle of the great day of God Almighty, "the Lord shall be the hope of his people."

Back of the Scene

THE Transport Worker's Union, a CIO organization, went on a strike in Philadelphia to prevent negroes taking jobs for which the War Labor Board said they were qualified.

It is difficult to understand a Communist controlled labor group objecting to negroes securing positions on an equal footing with men of other races, for such equality is a plank in Communist activities. The reason for the strike must, therefore, be found elsewhere.

One editorial comment, as published in a daily newspaper, explains the situation by declaring the CIO and the Labor Board rigged the election to make the CIO the bargaining agent for Philadelphia traction employees when

these employees did not want the CIO to represent them.

Whether this is true or not, it is certain that the CIO holds a powerful position in relation to the activities of our government. Sidney Hillman's Political Action Committee proves this to be so, while his presence at the Democratic Convention was for the purpose of furthering the interests of his organization. This but confirms the part the CIO is playing in politics. It would not be at all surprising if there had been actual collusion between the War Labor Board and the CIO in the Philadelphia strike. The publicized issue could well be the smoke screen behind which the real issues were hidden.

The Epistle to the Romans

By W. PASCOE GOARD, LL.D.

PART III

STILL following this general theme of Israel, the Apostle Paul calls in the testimony of the prophet Elijah, who was a prophet of the ten tribes exclusively:

Romans 11: 1-5 — "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

"God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

"Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

"Even so then at this present time also there is a remnant according to the election of grace."

Now we must make a long quotation. This matter is too important if we would make assurance doubly sure in our reading of this portion of the Epistle to the Romans, the meaning of which the Apostle settles so surely by these very passages:

I Kings 18: 1, 2 — "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. . . . And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria."

I Kings 18: 17-24 — "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"

"And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

"Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

"So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

"And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word.

"Then said Elijah unto the people, I, even

I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.

"Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under:

"And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

I Kings 18: 36-41 — "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

"And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain."

I Kings 19: 1-4 — "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

"Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

"And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers."

I Kings 19: 8-18 — "And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

"And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?"

"And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

"And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?"

"And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

"And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

"And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

"And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

These historic things happened in and to ten-tribed Israel; not to Judah, nor to the heathen nations. Israel was then, as we see, *a nation separate from Judah, under her own king, and under separate government.*

Does not all this settle absolutely beyond dispute that the *ἔθνη*, *ethne* of Romans 9-11, named Israel, described as Gentiles — or rather as in the original "nations" — is none other than Israel of the ten tribes; even then become a company of nations.

The three great matters which are here set forth from the prophets are as follows:

Hosea . . . The divorce of ten-tribed

Israel as prophesied by Hosea, and as history later records it; but with promise of Redemption, and final restoration.

Isaiah . . . The prophecy of the conquest of ten-tribed Israel by Assyria, as prophesied by Isaiah, and as history later records it.

Elijah . . . The great muster of the ten-tribed nation at mount Carmel summoned by king Ahab, and the testing between the prophets of Baal and Elijah.

All these are great facts in Israel history, not in the history of Judah, and not in the history of any other nation.

Thus the identity of the "Gentiles" of the Apostle Paul in these Israel chapters is settled; they are ten-tribed Israel.

"What shall we say then?"

How often the Apostle asks and answers that question. What is it that he now says?

"That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

But it may be said: Are not the Gentiles here contrasted with Israel? How then can the Gentiles be Israel? Let us not be confused by the term "Gentiles." The original word before us is *"ethnē"* — *ethne*, "nation," and as we have shown, are ten-tribed Israel as used by the Apostle Paul in this Israel section of the Epistle to the Romans. They were "Israel" while they remained in their own land. But then and there they sinned and fell. They were deprived of the name "Israel" when they were deported to Assyria. They then were named "The house of Isaac," Amos vii. They became nations. They ceased to bear the Israel name, and they ceased to be circumcised.

They then became "Gentiles" and continued so unto the Apostle's day. So "the Gentiles" of A.D. 60 are compared with "Israel" of 975 B.C. Israel being the progenitors of the Gentiles of Paul's day. To state it briefly: The ten tribes were Israel then, 975 B.C. They had "now" become Gentiles in A.D. 60. They were now attaining righteousness by faith as was manifested in the election of grace.

When, in olden days, as Israel, they sought righteousness by the deeds of the law, they failed to attain, and were cast out of their own land because of their sin. Then they were Israel, and failed to attain.

Now they were "Gentiles" and by

faith were attaining to righteousness individually and should yet attain nationally by faith what nationally they had lost by failure in "works."

"Wherefore? *Because they sought it not by faith, but as it were by the works of the law.* For they stumbled at that stumbling-stone;

"As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed."

There is the position, then, at the end of the ninth chapter of Romans, in A.D. 60, or when the Epistle was written.

Israel dwelt separately from the Jew

The Gentiles are identified with ten-tribed Israel. But it may be said they might possibly be amalgamated with the Jews and yet still remain "Israel." So we look again and find that *their knowledge, and that of the Jews, was not knowledge in common; evidence conclusive that they were not dwelling together as one people.*

For instance, *the Jews knew the law.* Israel had a zeal of God but *not according to knowledge.* Most certainly then they were not educated in the same schools; did not attend the same temple and synagogue services; did not share the same family life, for the life of the Jews was settled from morning to night in accordance with the law.

The Jews knew Jesus from the cradle in the manger to the Cross on Calvary, and the tomb which they caused to be watched and sealed. All Jewry rocked with the agitation regarding Jesus Christ.

But of Israel the Apostle Paul says, "How shall they believe on him of whom they have not heard?"

Jerusalem was the home of the Christian faith. It was the birthplace of the Christian Church. Its temple, the synagogues and the streets were stirred with the preaching of Jesus and His apostles. The day of Pentecost and the sad day of the martyrdom of Stephen, preceded by the trial before the national assembly of the Jews, had caused all Jewry to hear and to know.

But ten-tribed Israel was not there. Regarding Israel the Apostle says, "*How shall they hear without a preacher. And how shall they preach except they be sent.*" Israel was distant. It was a foreign mission field.

Therefore, as to division of race; as to separation in the matter of knowledge; and as to dwelling-place — Israel was separate from the Jews in the days of the Apostle Paul. How important a study is this in the ethnology of the seed of Abraham, Isaac and Jacob at the beginning of the Christian era.

The Epistle to the Romans was probably written within ten years of the destruction of the nation of the Jews; therefore there remained no time for a subsequent merging of the Jew and Israel. After the destruction of Jerusalem in A.D. 70 the nation of the Jews was scattered and there could be no future national merging. Therefore let the suggestion that Israel was merged with the Jews be laid aside as contrary to the Word of God stated in plain historic setting.

Equally is the theory that Israel was merged among the heathen nations contrary to this clear-cut testimony of the Apostle Paul.

Therefore let that also be laid aside as contrary to the *direct testimony* of this inspired and scholarly traveller, St. Paul, who was the Apostle of these very nations Israel, and magnified his office.

The vessels of honor should be formed "*Not of the Jews only, but also of the Gentiles,*" or Israelites.

But not all the sons of Isaac, nor of ten-tribed Israel, should be included in the vessel of honor, God's Kingdom-nation. "For they are not all Israel, which are of Israel:

"Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called."

The Apostle Paul, in writing of the same matter to the Galatians, gives the converse of this statement as follows: "He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ."

The former statement regarding Isaac refers to the Mosaic dispensation, primarily, but it still carries on into the Christian dispensation. Every one of the seed in Christ is also of the seed of Abraham either by birth or by adoption; as the Apostle shows clearly in Galatians 3: 26 and 29 —

"For ye are all the children of God by faith in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Seeing that the Apostle puts the identification of Israel after saying that they are not all Israel which are of Israel, proceeding after making that statement to build up the identity of race for the "Gentiles," we are caused to see clearly that he has in mind the *kingdom nation* which should be the vessel of honor.

This vessel of honor is contrasted with "the vessels of wrath fitted for destruction." That is to say in plain language, the nations are fitted for destruction whose organizations should be but tem-

porary, and which organizations should be destroyed ultimately, and the people embraced in them should be added to "the Kingdom of our God and of his Christ."

These nations which shall be destroyed as nations, but whose people shall become "the Kingdom of our God, and of His Christ," are such as the Edom nation, the kingdom of Esau; and the "great nation" of the Arabs, the Kingdom of Ishmael; as far as the Patriarchal age is concerned; and the Babylonian succession of Empires; and all other non-Israel nations, in more modern times.

It is plain then that in this ninth chapter we are walking on the earth plane, among kings and nations, lands and governments.

Now, in the A.D. years, the seed of Isaac are to be tested again. *None but Christian people and nations can have place in the vessel of honor.* Doubtless in the world today there are countless people of Israel stock who are organized upon the basis of other faiths. There are, in all likelihood, many Buddhists, Parsees, Mohammedans, etc., who are Israelites by descent. We may say it is certain that there are so. It is also exceedingly clear that *these do not share in the rule of the Kingdom.*

It is true that many, perhaps most of these, are under the throne of Britain today. But they do not share in the "ruling with God."

It is also true that many nations of other races and other faiths are in the Empire. But they also do not share in the "ruling with God," they are ruled by the kingdom nation.

In India, Egypt, and elsewhere, such peoples are eagerly demanding equal share in the rule of the Kingdom. They are agitating for it. But they are debarred by the very law the Apostle is making clear here. In the ruling nation the "seed" which inherits the covenant and with it the rule must be also Christian. All others find themselves in the same relationship to the covenant holders as do the sons of Ishmael and of Esau. Even the Jew is in precisely the same position, and he can never be in any other as to rulership, until he nationally accepts Christ. Then he will become again a leading tribe in Israel, openly sharing the rule.

How wonderfully clear is this presentation of the Apostle as to the nation Israel.

* * *

Chapter V

St. Paul's Prayer for Israel

WE HAVE seen that Chapter nine deals with Israel from the standpoint of the election of race for the purposes of the kingdom, comparing and contrasting it with the Esau and the Ishmael nations. The Apostle shows that for the purposes of the further carrying forward of the Covenant activities Israel must be Christian. All others of the Isaac descent will be set aside as was Ismael and Esau. These of Israel so set aside from the covenant are called "*The Remnant.*"

Those included in "the seed which is Christ" are called "*The Seed.*"

We now rise to a higher plane in the tenth chapter of Romans.

The Apostle says of Israel, in other words, what Jesus said to Nicodemus. Nicodemus was an Israelite; indeed, he was a ruler of the Jews; and he was a master of Israel. He also "came to Jesus." There seemed to be in him every qualification for his position in Israel. For it must be remembered that the resurrection had not as yet taken place, and the test of faith in the resurrection had not as yet been applied. But notwithstanding his qualifications for citizenship in, and mastership of, Israel, Jesus said to him: "Ye must be born again."

So concerning Israel the Kingdom-nation, the Apostle goes on to say: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Having laid down the doctrine of the gospel of the Kingdom, the Apostle now proceeds to lay down very simply and clearly the doctrine of Grace. Thus he speaks:

Romans 10: 2-5 — "For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ is the end of the law for righteousness to every one that believeth.

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

We have already seen that, striving after righteousness by the deeds of the law, Israel has failed to attain righteousness, either imputed or actual.

Romans 9: 31-33 — "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

"Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

"As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed."

But now he prays that Israel may be introduced to and into the righteousness of faith. To this end he sets forth in simple and majestic language what that faith really is.

The Righteousness of Faith

Romans 10: 6-12 — "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? [that is, to bring Christ down from above:]

"Or, Who shall descend into the deep? [that is, to bring up Christ again from the dead.]

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

"For the scripture saith, Whosoever believeth on him shall not be ashamed.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

The imperative need of Missionizing the Israel nations.

Romans 10: 14-15 — "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

"But they have not all Obeyed the Gospel"

"For Esaias saith, Lord, who hath believed our report?"

What is this report that Israel had not believed, in the time of Isaiah? Let us turn to the passage and see. The words quoted are from Isaiah 53: 1. They form the capstone of the redemption chapters which, commencing with the forty-ninth chapter, and sweeping on to the end of the fifty-fourth chapter, gives the wonderful story of the national redemption, and results in the miraculous extension of the nation and its immunity from destruction by the weapons of the enemy.

In chapter fifty we have the redemption of the divorced Israel. The divorce is set forth in the first chapters of Hosea.

In chapter fifty the Redeemer appears upon the prophetic stage, and commences the sweet song of the redemption.

tion. As we listen, we find that He is singing of His sufferings in Pilate's Hall, and of His final struggle with the great enemy of the human soul.

In the fifty-first chapter, still following the great fact and theme of the Redemption, Israel, which follows after righteousness, is called to

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

"Look unto Abraham your father, and unto Sarah that bare you."

Thus in the line of the Redemption, Abraham and Sarah are presented.

In the fifty-third chapter we have the presentation of Calvary, on which our Lord worked out the Redemption of Israel and the Saviourship of the World in line with the El Shaddai, Abraham and Sarah Covenant set forth in Genesis 17 and onward through the Scriptures.

It is meet that St. Paul should call attention to the fact that *this great truth of the Redemption of their nation was in their possession*. In the days of Ezekiel and other prophets this great message was sent to Israel in the Captivity. Many of them also heard it read and expounded as they came from year to year to Jerusalem to the feasts, as in Acts 2.

Did they not hear? (Englishman's Greek Testament translation).

"But I say, Have they not heard? Yes verily, their sound went out into all the earth, and their words unto the end of the world."

Thus the Apostle shows that Israel had not been a nation ignorant of the truth. With Judah they were with Moses in the wilderness. With Judah, the tribes of Israel witnessed the Divine self-revelation at Sinai.

With Judah, Israel partook of the glories of the worship of the Tabernacle and Temple in the times of David and Solomon. With Judah, Israel shared in the glory of the messages of most of the prophets — Isaiah, Jeremiah, Ezekiel and Daniel, Amos and Hosea and others of the minor prophets. Exclusively Israel enjoyed the wonderful prophetic ministry of Elijah and Elisha. Exclusively Israel received the miraculous manifestation of God at Mount Carmel. In captivity in Assyria, Israel received the ministry of Ezekiel and of Ezdras. As part of the great Hebrew population of Babylonia Israel knew and was under the ministration of Daniel the Prime Minister and first scholar of the Empire.

Israel took part in that wonderful period of Divine revival and missionary

energy which laid the foundation of so many of the great systems of faith, and quickened existing ones in both hemispheres. Well might the apostle say, "Their sound went out into all the earth, and their words to the end of the world." Israel had been on fire with the knowledge of God.

"But we say, Did not Israel Know?"

Romans 10: 19 — "First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

This is quoted from an Israel message of such inexpressible beauty, and which is so wholly addressed to Israel, that we shall make no apology for transcribing a lengthy quotation here:

Deut. 32: 1-21 — "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb and as the showers upon the grass:

"Because I will publish the name of the Lord: ascribe ye greatness unto our God.

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

"They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

"Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

"Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

"For the Lord's portion is his people; Jacob is the lot of his inheritance.

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:

"So the Lord alone did lead him, and there was no strange god with him.

"He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;

"Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

"But Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God

which made him, and lightly esteemed the Rock of his salvation.

"They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

"They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

"Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

"And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

"And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

"They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people: I will provoke them to anger with a foolish nation."

Returning to the chapter in Romans we read:

Romans 10: 20, 21 — "But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." (Is. 65.)

Thus the Apostle illustrates the stock of Israel's knowledge at the time, and shows their spiritual and national relationship to God.

That which had been presented to them as *prophetic of events yet to be*, as to the Redemption and the coming of the Messiah, they refused. Because of that refusal, they now stood in danger of exclusion from the Covenant, which exclusion could only be averted by their acceptance of the Lord. It was now the Apostle's task, and the task of the Israel Church, to missionize them, hoping that, as the prophecies of the Redeemer and the Redemption *had now become matters of history, they would accept and believe the facts*; and because of these, the further prophecies yet unfulfilled.

"Hath God Cast Away His People? God Forbid."

Romans 11: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

"God hath not cast away his people which he foreknew."

Can any statement, even of the sacred Scriptures, be more specific than this? But it will be asked, "Who are His people?"

That question is settled by the Apos-

tle in the very next sentence of the same verse, and the following verses.

"Wot ye not what the scripture saith of Elias? how he maketh intercession to God *against Israel*, saying,

"Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life."

Now Elijah was *the prophet to ten-tribed Israel*. It was against ten-tribed, Baal-worshipping Israel that he made his complaint. Therefore the people of whom the Apostle is speaking when he asks the question, "Hath God cast away his people?" is ten-tribed Israel.

Romans 11: 4, 5 — "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

"Even so then at this present time also there is a remnant according to the election of grace."

Thus the Apostle couples Gentile Israel of his own day with Israel of Elijah's day and compares them then and now.

So then in the Apostle's time there was not only intact the *election of race* in Israel and the Jews; but there was an *election of Grace* in Israel, as well as among the Jews.

We have a glimpse of a multitude of these Israelites in Acts II who were at Jerusalem for the feast at the time of Pentecost. These were "Jews" as to religious denomination, but citizens of many nations; and the Apostle Peter addressed them at Pentecost as "Ye men of Israel."

Grace versus Works

Now the Apostle takes up the burning question as to Grace versus Works. It is evident that again he had to meet the Judaizing section of the Church who insisted upon the Mosaic ritual observances; especially circumcision, as we know from the other writings of the Apostle. So we have the following:

"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

What then?

"Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Is Israel here set in opposition to the election? No. *Israel is the whole*; and Israel, nationally as a whole, had not obtained. *The election is a part of Israel*, having clearer vision than "the rest," and the election had obtained. The fact of the election of Grace in Israel, as the

Apostle quotes, preserves Israel from being like Sodom and Gomorrah. Thus we see that "the election" plus "the rest" equals, and constitutes, Israel.

In what manner are "the rest" blinded?

Let us read carefully now, for tremendous issues are involved for us all:

Romans 11: 8 — "And the rest were blinded; (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

The last three words are outside the parentheses and are the Apostle's, indicating that such was the case in his day — the day of the date of this Epistle.

The Scripture here so solemnly cited is of such importance and of such startling import that we cannot refrain from quoting the full paragraph:

Isaiah 29: 9-14 — "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.

"For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

"And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The Blindness to be Reversed

Isaiah 29: 17-24 — "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

This Transition is now in Progress

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

"That make a man an offender for a word,

and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

"Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

"But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

"They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Startling as this is, there is even more startling truth to follow.

"And David saith, *Let their table be made a snare, and a trap and a stumbling-block, and a recompense to them.*

"Let their eyes be darkened that they cannot see, and bow down their back alway."

This is quoted from one of the most wonderful of the Psalms. It is the Psalm in which our Lord, while standing in the sinners' place and as a sinner prays to God for assistance in carrying through the tremendous vicarial work of the Redemption.

Of Him it is written, "He endured the cross despising the shame." He endured the cross, despising the shame, for the period necessary to carry through Calvary's tragedy. How repugnant it was to Him may be judged from His prayer, "Father, if it be possible, let this cup pass from me; nevertheless not my will but Thine be done."

In this wonderful Psalm he seems to pray to God *against those who will not allow the agony of the cross and the humiliation of the shame to pass away*. They glory in making a parade of His dead Body before the gaze of the scoffer and of the multitude; so He cries:

Psalm 69: 19-22 — "Thou hast known my reproach, and my shame, and my dishonour; mine adversaries are all before thee.

"*Reproach hath broken my heart*; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

"Let their table become a snare before them; and that which should have been for their welfare, let it become a trap."

Psalm 69: 23-28 — "Let their eyes be darkened, that they see not; and make their loins continually to shake.

"Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

"Let their habitation be desolate; and let none dwell in their tents.

"For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

"Add iniquity unto their iniquity; and let them not come into thy righteousness.

"Let them be blotted out of the book of the living, and not be written with the righteous."

Thus reads the passage from which the quotation is taken in the passage of Romans before us. The verses which follow the quotation are terrible, and should be read with prayer and with fear in our hearts.

For who can doubt but that the message here is as to the Altar Table which so persistently is put in the place of the communion table; on which Altar Table are exposed constantly what purports to be the very body and blood of Our Lord. It is *their* table — not the table of our Lord.

Let us beware, lest being found among those whose table the "altar" is, we inadvertently be found among those "*who crucify the Lord afresh and put him to an open shame.*"

Israel, the nation, was thus blinded so that the truth of God, so simple and plain, became a sealed book to the learned, and an unreadable book to the unlettered.

And their table became a trap to them. Can we doubt that the Holy Spirit is here setting forth the *terrors and dangers of the sacrificial Mass?*

This was the condition which had to be met and remedied in Israel, and the Apostle was rallying that army of Christian workers which have been operating in the field ever since to carry out the great task.

Chapter VI

The World — Κοσμος, Kosmos

Romans 11: 11 — "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles."

Romans 11: 12 — "*Now if the fall of them be the riches of the world*" — mankind in general — "and the diminishing of them the riches of the Gentiles . . ." — that is, the Gentile Israel.

"How Much More Their Fulness?"

Now the Apostle pauses in his argument to make personal allusion to those to whom he is writing:

"I speak to you of the nations, inasmuch as *I am the apostle of the nations*, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them."

What a declaration is this! Not only is ten-tribed Israel in existence, separate from the Jews, uncircumcised, a company of well-known nations; but the Apostle declares "*I AM THE APOSTLE OF THE GENTILES*" — that is, Gentile Israel. He knew their past. He knew their then present. He was of

them. He knew their future; he glorified in his office.

It is usually considered that the Apostle declared himself to be the Apostle of the heathen world. Nothing of the kind is stated. He declares himself to be the Apostle of the Israel nations; and to this work he devoted his life.

"For if the casting away of them be the *reconciling of the world*, what shall the receiving of them be, but life from the dead?"

The Apostle has been speaking of the "nations" to the persons addressed in this Epistle who also are of the "nations." Thus he speaks: *υμιν γαρ λεγω εθνεις*

The World — Κοσμος — Kosmos.

But now the term is changed, indicating that he is speaking to and with another ethnological branch. This time he addresses the men of the world —

Romans 11: 15, 16 — "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

"For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."

We saw at the commencement of this study that the Apostle introduced two great ethnological divisions of the Kingdom and of the Christian Church, namely, the Pagan of the first chapter from verse 18 on; and the Jew, of the second chapter and so on. Later, in the ninth chapter he introduced the "Nations" and took pains to identify them beyond question as ten-tribed Israel. Thus were three separate divisions of people presented to the reader.

In the chapters following after chapter III he has been engaged with the Jew and Israel. Now he turns again to the convert from the Pagan world, and he informs him of his place in the body politic of the Kingdom and Church of God.

The question is, "When all Israel shall be won to righteousness, what shall it mean to the world?"

"For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

Now he addresses the convert from the *Kosmos*:

Romans 11: 17, 18 — "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee."

The Apostle, in figure, holds up a cutting from a wild olive tree; some

things are manifest about it. *It is severed from its parent tree: It has no root life in itself. Unless it be adopted and nurtured by some other tree it must die and that right speedily.* So, contrary to nature, it is grafted in among the branches of the good olive tree, and with them partakes of the root and fatness of the olive tree. That is to say, the converted Pagan is grafted into the Israel tree.

With prophetic pre-vision the Apostle cries to the cutting from the wild olive tree, the convert from Pagan Rome, representative of the Pagan world: "*Boast not against the Branches*, But if thou boast, thou bearest not the root, but the root thee."

Romans 11: 19-24 — "Thou wilt say then, The branches were broken off, that I might be grafted in.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

"For if God spared not the natural branches, take heed lest he also spare not thee.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off.

"And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again.

"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"

What a world of trouble, war, desperate encounter and sin would have been avoided if the *Kosmos* had heeded this solemn and prophetic warning! It was a solemn warning sent by the Holy Ghost to Rome at the very time the Gospel was being taken to her by men of Israel.

And now the Apostle reveals to the *Kosmos*, the converts from the Pagan world, *some truths regarding Israel* that it will be wholesome for them to know, as follows:

Romans 11: 25-28 — "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the nations be come in.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

"For this is my covenant unto them, when I shall take away their sins.

"As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes."

It is true then that the election of

Israel as the Kingdom nation of God stands:

"For the gifts and calling of God are without repentance."

Romans 11: 30-32 — "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

"Even so have these also now not believed, that through your mercy they also may obtain mercy.

"For God hath concluded them all in unbelief, that he might have mercy upon all."

Well may the Apostle break forth in the rhapsody which follows in the concluding sentences of this great Israel section of the Epistle even as he did in concluding that which closed the section devoted to the consideration of the Jew.

Romans 11: 33-36 — "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

"For who hath known the mind of the Lord? or who hath been his counsellor?

"Or who hath first given to him, and it shall be recompensed unto him again?

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

And now to the saints, made up of converted Jews and Israelites and Pagans, all now having place in the election of grace in Israel, the Apostle addresses certain exhortations and ethical instructions of which we need only quote a few words, trusting that every reader will read, mark, learn and inwardly digest the chapters which contain these instructions.

The section of the Epistle devoted to exhortation and ethical teaching opens thus:

Romans 12: 1, 2 — "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God."

Of the chapters following devoted to ethical teaching and pastoral instruction, we shall quote two things of outstanding interest:

The House of David

Romans 15: 8-12 — "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

"And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

"And again he saith, Rejoice, ye Gentiles, with his people.

"And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

"And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."

Let us remember that the Apostle has made it abundantly clear that the people thus termed "Gentiles" are ten-tribed Israel, termed in the Greek "*Nations*," *ἔθνη*, *ethne*.

How significant was it to the nations of Israel to have the confirmation of Isaiah's prophecy that "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust."

Israel was scattered then in Greece, in Asia Minor, in Armenia and elsewhere in Europe; even as we see in Rome itself and in Britain. How cheering to know that in due time the kingdom should be established for them all in the hands of the House of David once more; and that they should pass from the danger, and, in some cases, from the dominance of Rome.

Chapter VII

Paul's Correspondents at Rome

Now as to who these were to whom this Epistle is addressed.

The Apostle states that they are of the *ἔθνη* nations even as he is.

He gives a list of many of them in chapter 16. In that list we see some things of more than usual interest.

"Salute Andronicus and Junia, my kinsmen . . . who are of note among the apostles, who also were in Christ before me.

"Salute Herodion my kinsman.

"Salute Rufus chosen in the Lord, and his mother and mine."

Thus we see that a number of the members of the family of St. Paul were at Rome; were Christians; and were among those greeted in this Epistle. Even the mother of the Apostle seems to have been there.

Rufus is a name over which we linger. Is not this that Rufus Aulus Pudens who served a term of official residence in Britain, who was a senator of Rome and who married Gladys Caradoc, renamed by the Emperor "Claudia"?

Writing about five years later to Timothy, the Apostle sends greeting to Timothy from Eubulus (Aristobulus of this chapter) Pudens, Linus and Claudia. Who are these? The son of Britain's hero king, Caradoc, was Linus; Gladys, or "Claudia," as she was renamed in

Rome, was the daughter of Caradoc. Pudens was the husband of Claudia; and Eubulus later a Missionary to Britain.

Now Paul was from Tarsus in Silicia, therefore it is probable that his kinsmen were from the same neighborhood. They were of Israel then in the east, called "Gentiles" in this Epistle, or rather so translated. Some would appear to be from Greece, bearing Grecian names.

Linus and Claudia, it seems, were of Britain and of the Royal House of Britain.

So we see that the Israel "nations" east and west were represented in Rome. When therefore the Apostle Paul announced himself to be *The Apostle* of the "nations" it would be like the call of a bugle to them, summoning them to devote their very bodies to this great and glorious work of bringing the Israel nations to the knowledge of the Lord.

Thus were the ethnological sections of the Kingdom analyzed and the people instructed. Thus was the great plan of campaign set forth.

And so, after greetings sent and given, we come to the benediction and closing invocation:

Romans 16: 24-27 — "The grace of our Lord Jesus Christ be with you all. Amen.

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

"To God only wise, be glory through Jesus Christ for ever. Amen."

Index

THE Epistle to the Romans may be indexed according to the key words used to indicate the introduction and discussion of the various ethnological branches dealt with as the theme of the epistle.

Ἅγιοι — Hagioi — Holy people — translated Saints, constituting the Church.

Chapter 1: 1-17.

Ἀνθρώπων — Anthropon — Of man. Constituting the Pagan world. Chapter 1: 18.

Ἰουδαῖος — Ioudaios — The Jew — Two tribes. From chapter 2: 17, to end of chapter 8.

Ἰσραηλῖται — Israelitai — Ten-tribed Israel. From chapter 9: 1, to chapter 9:15.

Κοσμος — Kosmos — The World. Chapter 9: 15-36.

Ἀδελφοί — Adelphoi — Brethren — the ἄγιοις of the first chapter. Chapters 12 to 15.

Listed individuals who are of the Hagiois referred to in chapter 1 to chapter 16.

The Apostle Paul speaks in the first person.

He addresses the ἄγιοις — saints — as in the second person.

He speaks of the Ἀνθρώπων — man — of the Ἰουδαίος — Jew — and of the Ἰσραηλῖται — Israelites — as in the third person, up to chapter 9: 15.

He then ends the address to the ἄγιοις

— saints — and speaks directly to the Κοσμος — men of the world — assigning to them the second person. He tells them certain things concerning the Ἰσραηλῖται — Israelites — which it concerns them much to know. He also defines their own position as a cutting from a wild olive tree, grafted into the good Israel-Judah olive tree; and warns them against boasting, and assumption of superiority, or even of equality with the natural branches. A most wholesome warning to converts from Imperial but Pagan Rome which it would have been well for the Church and Kingdom of God if Rome had

taken to heart, or even now would take to heart.

Thus it will be seen that the Epistle to the Romans is primarily a presentation of the ethnology of the Church and Kingdom of God in the Christian dispensation. The doctrinal studies are important, but incidental in the Epistle.

Chapters 4 to 8 include the doctrine of justification by faith.

Chapter 9 presents the fact of the election of Race; for purposes of service.

Chapter 10, salvation by faith.

Chapter 11 presents the "election of Grace."

Chapter 12 (and forward) we have the ethical teachings.

What Is Communism?

THE question is often asked, "What is Communism?" The true definition lies in the right answer to two other questions: 1) What has it done? and 2) What does it intend to do? Winston S. Churchill, before he again became Prime Minister of Great Britain, gave an interesting definition of Communism as exemplified in the activities in Russia in his book *Great Contemporaries*. That definition in part is as follows:

"Communism is not only a creed. It is a plan of campaign. A Communist is not only the holder of certain opinions; he is the pledged adept of a well thought out means of enforcing them. The anatomy of discontent and revolution has been studied in every phase and aspect, and a veritable drill book prepared in a scientific spirit for subverting all existing institutions. The method of enforcement is as much a part of the Communist faith as the doctrine itself. At first the time-honored principles of Liberalism and Democracy are invoked to shelter the infant organism. Free speech, the right of public meeting, every form of lawful political agitation and constitutional right are paraded and asserted. Alliance is sought with every popular movement towards the left.

"The creation of a mild Liberal or Socialist regime in some period of convulsion is the first mile-stone. But no sooner has this been created than it is to be overthrown. Woes and scarcity resulting from confusion must be exploited. Collisions, if possible attended with bloodshed, are to be arranged between the agents of the New Government and the working people. Martyrs are to be manufactured. An apologetic attitude in the rulers should be turned to profit. Pacific propaganda may be made the mask of hatreds never before manifested among men. No faith need be, indeed may be, kept with non-Communists. Every act of good will, of tolerance, of conciliation, of mercy, of magnanimity on the part of Governments or Statesmen is to be utilized for their ruin. Then when the time is ripe and the movement opportune, every form of lethal violence from mob revolt to private assassination must be used without stint or compunction.

The citadel will be stormed under the banners of Liberty and Democracy; and once the apparatus of power is in the hands of the Brotherhood, all opposition, all contrary opinions must be extinguished by death. Democracy is but a tool to be used and afterwards broken; Liberty but a sentimental folly unworthy of the logician. The absolute rule of a self-chosen priesthood according to the dogmas it has learned by rote is to be imposed upon mankind without mitigation progressively forever. All this, set out in prosy textbooks, written also in blood in the history of several powerful nations, is the Communist's faith and purpose. To be forewarned should be to be forearmed!"

Lest men think Soviet Russia has abandoned their faith it is well to listen to what Eric A. Johnston, President of the United States Chamber of Commerce has to say. After a six weeks' tour of Soviet Russia from Leningrad to Siberia and the borders of Afghanistan as a guest of Marshal Stalin, he has thrown much cold water on those enthusiasts who claim that Soviet Russia has changed and is no longer Communistic:

"Nowhere was there the slightest indication that there was either desire or intention of departing from the social, political and economic theories of the Russian brand of Communism. There is absolutely no evidence that the Soviet Union intends to abandon, even in the smallest degree, this principle of the state's ownership of all means of production. No one owns or can own his home."

The Communist program is being advanced in the United States, and while Moscow ordered the Third Internationale disbanded, the Communist Party in this country was not liquidated. Communists will move as far as they can within the framework of representative government and then use the more drastic methods adopted in Russia. The plan as outlined by Winston Churchill is in evidence in our own land.

Brass Tacks

By CLAUD COFFIN

GREEN-FINGERED FOLK! Yes, we all know them, just ordinary folk like ourselves — but they have green fingers! That is our way of saying that whatever they touch lives, whether it is in a garden or only just a window-box or a few pots filled with earth in a room; they have only to pluck a twig, take a little slip or a cutting or dig up a root and plant it, and it takes a sheer delight in growing. Everything they touch lives, thrives, blossoms, and bears fruit. Apparently they do nothing more than just put it in the soil. They are quite unconscious of doing anything unusual or in an unusual way; all is perfectly natural to them, — what they plant will grow, they expect it to grow, why should it not grow? And it does. From what they plant there springs a profusion of living and thriving foliage and bloom. I do not think there is any explanation of it; it is just a mysterious affinity with Mother Nature which is inborn rather than the result of any special effort or skill; just the magic of a sympathetic contact in the quest for productivity. It is given rather than learned or acquired. I have been told that you must love Nature if she is to respond; that is perhaps as close to the secret as we can get, and love is the greatest mystery of life. God is love. God's world is so beautiful because He loves it.

There are other spheres in which one senses a kindred affinity which produces results without apparent effort or laborious research, a kind of "green-fingered mindedness," if such a term is permissible. Not all possess it, this mentality to which truth unfolds its secrets almost intuitively as though it feels they will be in safe custody and not be betrayed. I do not mean any short-cut to knowledge or substitute for patient and persistent or painstaking enquiry. There is no labor-saving device that will curtail the expenditure of mental exertion and at the same time yield the same results, but there is this strange equivalent to the green finger that reveals itself in the realm of thought. Truth is more easily discovered and recognized by some than others. There is an instinctive response and reaction to the quest for facts which to some more than others gives meaning to la-

tent ideas until they take new shape and become a profusion of suggestive possibility. In God's Garden of Reality the green-fingered folk are in their element while others fumble and are baffled as they fail to get things to "strike" in spite of a desire to see things fair and productive.

"Thy Word is Truth" stands written over God's revelation of Himself in both what is written record or incarnated in the person and life of His Son. Here is a realm in which green-fingers find a veritable paradise, but where much may be missed. There are times when I wonder whether we do not miss far more in the quest for truth than we might have known had we been among those green-fingered folk and if we had loved truth for truth's sake and not merely for any advantage it might give us over others with lesser opportunity or ability. There are times, too, when something hurts as one watches intruders in the garden of reality and the way they trample down what does not interest them as they grope about trying to substantiate some warped or twisted idea that has fixed itself in their stereotyped brains. The modernist is uncertain about anything, and whatever he handles wilts. The orthodox are out to classify and label and tie everything to sticks. What a legacy of wrong labels they have left us! How difficult it has been made for the uninitiated to know what is what, and how often there has been palmed off on the unsuspecting something false that has led to the loss of precious years in the backwaters and byways of theological fallacy.

Wrong Labels

Many a tragedy has been caused by a wrong label. To take for granted that a label correctly indicates the contents of a bottle or a packet is the usual procedure; few ever question whether it is correct or no. The label says so; that is enough for most of us. But cases have been known where the calling into question of a label has averted a tragedy. To have believed the label would have led to death. Life is full of inaccurate labels, and to them we owe loss and suffering. Our vocabulary is just the labelling of the thousand and one things in everyday use; it makes for

smooth running and obviates confusion; but what if our vocabulary one day went wrong? Can you imagine a case? Let us try. Here is a class in a school and the boys are learning French, but for the purpose of our illustration let us further imagine that the master who is teaching them is, unknown to the school faculty, mentally deranged and is substituting a wrong vocabulary:

| | |
|----------------------|------------------|
| La maison | the rabbit |
| La mère | the pig |
| Le chien | the coal-scuttle |
| La fenêtre | the horse |
| Le père | bedstead |
| | and so on. |

All goes well until he leaves and a new master takes his place. The French lesson begins and the master asks the class to translate from French into English. Student Jones begins. After a few sentences the master looks at him and says: "What's the idea, Jones? Is this a joke, or what?" Jones is surprised and answers: "What do you mean, sir? I'm translating as it is in the book." "Well, begin again," says the master. Jones begins again. The bewildered master again interrupts: "What is all this nonsense about rabbits, pigs, coal-scuttles, horses and bedsteads? Why don't you read houses, mothers, dogs, windows and fathers?" Investigation follows, and the discovery is made that the mentally deranged predecessor has been the cause of the trouble and that the boys were translating according to the vocabulary taught them. It was the vocabulary that was wrong! Wrong labels had led to a confusion of meaning. We may laugh at the illustration as being impossible in reality, but is it so impossible? Has it no equivalent in fact?

Take the Bible for an example. What confusion exists as to the meaning of the vocabulary used in the Bible. Instead of believing that God says what He means in simple terms intelligible to all and means exactly what He says, exponents and expositors have thought it necessary to change the labels and give new and confusing meaning to what would otherwise be quite obvious and apparent. They talk loosely about Jews when the Bible speaks of Israelites, and when God speaks of Israel they say He means the Church. To these

men He always means something different from what He says. The Throne of David instead of being on earth where God established it, they place up in heaven. When Jesus says He is coming again in person and it is recorded from heaven that He will come in like manner as He was seen to enter heaven, we are told it means just a spiritual entry into the experience of individual men and women. The Kingdom of Heaven — or of God — is nothing material and was never intended to be. When I read what these men write or listen to what they say, I call to mind that French class and wonder how for so long they have got away with it without the mental twist having been detected. The real tragedy consists in the belief of those they are teaching that they are learning "French."

We do not wish you to make any such mistake in what lies ahead if you have decided to go on reading this article, so here are a few of the most salient definitions of the terms you will meet. We trust there are no wrong labels among them.

Israel. This is defined for us as being "The House of Jacob" in Psalm 114: 1, 2.

The House of Jacob. A term used to denote the whole twelve tribes named after Jacob's twelve sons. Never used to denote any section of Jacob's House.

The Children of Israel. The whole House of Jacob, whether together or divided. Jacob's new name "Israel" applied to his children. A plural term.

The House of Judah. The designation of the Southern Kingdom after the division consequent on Solomon's death. It comprises the minor section only — two tribes, Judah and Benjamin, with whom the majority of the Levites remained.

The House of Israel. The designation of the Northern Kingdom after the division. Comprising the major section only, the balance of the ten tribes.

The House of Joseph. Joseph and his two sons Manasseh and Ephraim. Of these Ephraim received the Birthright blessing, while both Ephraim and Manasseh were to carry the name "Israel."

The Jews — Nation of the Jews. (a) The name "Jew" or "Judahite" simply signifies a descendant of Judah. (b) Separate Jewish nationality began after the Babylonian Captivity and lasted for only 490 years until A.D. 70 (Daniel 9). At no time have the Jews or the Jewish Nation ever been the whole of Israel or the whole of the House of Jacob, neither has the House of Israel at any time comprised the Jewish people or nation. The Chief Rabbi of London writes: "The people known at present as Jews are descendants of the tribes of Judah and Benjamin, with a certain number of descendants of the tribe of Levi. As far as is known there is not any further admixture of other tribes.

The House of David. The Ruling or Royal House over the whole House of Jacob, and for a few years over the Kingdom of Judah after the Division.

The above definitions must be consistently adhered to both in the New as well as in the Old Testaments, they are at no time interchangeable. They must never be "spiritualized" but always taken literally. None of them applies to the "Church" of the New Testament. To place any other interpretation on them other than that clearly indicated in their use and context in the Bible is to make nonsense and invite confusion. Remember the French class!

The Expanding Circle

There is a triple scale revealed in the Bible. First the individual, second the nation, third the world. Through the individual God reaches the nation and through the nation the world. A stone dropped into a lake first creates at its point of contact the initial splash where it breaks the surface of the water; from that point there comes the first circular ripple giving place to a second and third and others, until ultimately the expanding circles reach the outermost bounds of the lake. Thus the Bible story tells of God establishing contact with the world He plans to bless first through the individual Adam, expanding to the nation Israel and culminating in a world commonwealth of nations, the Commonwealth of Israel in which the Kingdoms of this world become the Kingdom of our God and His Christ. Don't be afraid of the magnitude of this Divine Plan. Watch its expansion as history shapes it and rejoice that "of Him and through Him and to Him are all things: to Whom be glory for ever" (Rom. 11: 36). As God extends His plan and as it gradually embraces ever-widening circles of the human race, so He keeps it covered and protected by a correspondingly growing redemption which guarantees its security. Thus we see in Genesis the sacrifice for the redemption of the individual, then in Exodus the sacrifice for the redemption of the nation, and finally in the New Testament the sacrifice for the redemption of the world. In this way every developing step of the great plan is safeguarded by the immunizing of those concerned and involved against the contagion and consequent death penalty of sin whichever seeks to permeate the pioneer and vanguard of the Kingdom of Heaven on earth. It has been true all down the road travelled by the Race of Adam that God has said: "When I see the blood, I will pass over you." Never has

the expanding plan of God been too great to be covered by that guarantee of safety. That long line of solitary pioneers down which the Adamic line passed was protected by it. The nation, once organized and launched on its career to point the way of others into the blessing of a Law and Constitution destined to provide immunity from war, sickness and poverty, marched beneath its shelter. Then, when "at the end of the ages Christ appeared to put away sin by the sacrifice of Himself" (Heb. 9: 26), and the hour struck for the whole world to be offered the way of escape from its long night of bondage, the guarantee of that final and eternal sacrifice is given that what God has begun He will perfect and what He has promised He is able also to perform. You ask me how I know the world of individuals and nations will one day emerge triumphant and free and my answer is to point to Calvary and to Him Who there offered Himself that in that mighty cosmic act as the Lamb slain from the foundation of the world He might make valid all that had preceded it in type and figure, and upon which the seal of the Eternal Himself was placed when He removed the veil of the Temple and threw open to all the way into the holiest and fellowship with Himself. Yes, atonement has been made for the individual, for the nation and for the world. And it is final.

Perhaps the point we need to reconsider today is that of the national aspect of atonement. We cannot escape the fact that if we are the House of Jacob we have been nationally redeemed. Not that we are going to be at some future date, but that we have been, by virtue of what happened over nineteen hundred years ago on that "green hill, outside a city wall." No wonder Jesus called it His "Good News"! And yet many still hesitate to believe it. Why? One reason I know is the fear that to go beyond the individual application of the atonement might violate the "evangelical position." Another label! What if the evangelical position is wrong? Why must we tie ourselves up in the red tape of the theological terminology, however evangelical it may be? I do not think the evangelical position is wrong, but I fear it is often misleading because of its narrowness. Those who hold it understand how the individual may come to God through Christ and find forgiveness, but cannot grasp how this is done on a "national" scale. How was it managed in Israel in the very earliest days? Why was there a day of national atonement if the nation could

not accept its forgiveness? How is anything done "nationally"? We know that it does not need action by every individual in the nation to make a "national" act valid. It is enacted by representation. A representative acts for or on behalf of the nation. What that representative does is binding on all. In the case of the Israel nation on the day of atonement it was the high priest who acted on its behalf. Every act and word of his was representative that day. He made national confession of national sin. On behalf of the nation he offered the national sin offering. He represented the nation as he entered the holiest of all. After all was finished it was the nation's sin that had been put away. No individual member of the nation was excluded from that national atonement. The Epistle to the Hebrews explains how Israel's Representative is the Lord Jesus Christ, our Great High Priest; how He entered Heaven with His own blood and how one day He will return as the guarantee of the validity of that sacrifice.

Are you afraid to believe that National-Israel's sin has been forgiven? Afraid to believe it because the nation as such has not accepted it? Does that Great Sacrifice depend on its acceptance to make it valid? That were to belittle the greatest act of God. Did your act of coming to Christ as a penitent sinner make what He did over nineteen hundred years ago valid? You know it was valid before you came, otherwise you would never have ventured. Validity and experience are different things. It was when you were told about it that you came and entered into the experience. The nation has never been told about it! The Church has been silent about the national aspect of it. The nation must be told, and when told why should we not expect a national repentance and return to God? Is this not what God in His Word leads us to expect? If this is not so then there is little or no meaning in such statements as: "Remember, O Jacob and Israel; for thou art My servant: I have formed thee: thou art My servant: O Israel, thou shalt not be forgotten of Me. I have blotted out, as a thick cloud, thy transgression, and, as a cloud, thy sins; return unto me: for I have redeemed thee" (Isa. 44: 21, 22). Were there not times in Israel's history when as a nation they repented and turned to God? When led by king and priest they sought and found forgiveness and peace. It is because we have missed the fact of our identity that we have allowed the national aspect of atonement to be over-

looked. I am not unaware that in our national Church and in the liturgy of the Prayer Book there is a "General Confession" and a "General Thanksgiving" among other national acts of worship, but the clergy — with very few exceptions — refuse to believe that we are Israel in spite of the national language of the Prayer Book and its definitely repeated declaration that we are. How can we expect the nation any more than the individual to repent and return to God unless they are called upon to do so? And when they are, why should we not expect a national response as there is that of the individual? The value of our witness to being Israel is that it challenges the nation as well as the individual to accept the atonement and enter into the experience of peace with God through our Lord Jesus Christ. Is not this logical and reasonable? The rending of the Temple veil is the Divine guarantee of the eternal validity of national atonement. It is the experience and its accruing peace that has to be sought.

The Royal Visitor

God's world plan includes two visits of His Son in person to our earth. As in the case of all royal visits, there was to be preparation. It took four thousand years to get the world set for His first visit and is taking another two thousand for the second. But with God one day is as a thousand years and a thousand years as one day. Although God does at times work to our twenty-four-hour day-and-night scale He is never limited to it. The first visit was timed to terminate the former days or what we call the B.C. years, the second is to terminate the latter days or our A.D. years. Over nineteen hundred years ago He came to a little city named Bethlehem. Very obscure to the big world, but not without interest to the children of Israel. It was here Rachel died leaving behind her the little son whom Jacob renamed Benjamin, destined to become the head of the light-bearing tribe of the House of Jacob. It was here Ruth the Moabitess met Boaz and became a link in the chain of Messianic descent. Here, too, David's warriors risked their lives to bring him water from the well during the troubled days of his reign. It is today the best-known spot of earth and joined in memory to the green hill called Calvary where the royal visit terminated. The very obscurity of the little town was indicative of the comparative obscurity with which that first visit was destined to be enshrouded. Not so the second

visit when every eye is to see Him.

The central people of the Bible is the House of Jacob brought into existence to be the orbit of world history within which all the major events of the Divine plan were destined to be initiated and completed. None of the happenings which have influenced or changed the world on a large scale have taken place outside that orbit or without some clearly defined association with it. Both advents of the Son of God take place within it. To it has been entrusted the dual task of preparing the way of the Lord on the occasions of both visits. As far back as the day on which God delivered Israel — The House of Jacob — from Egypt it was written that "Judah was His sanctuary and Israel His dominion" (Ps. 114: 1, 2). But it took many centuries for the preparation of that Judah sanctuary to which, as High Priest and Redeemer, God's Son came. Judah pioneered the avenue of history through the long centuries with their captivities and the rise and fall of mighty world empires. Restoring and maintaining the sanctuary with its worship, comprising type and shadow of things to come, Judah built the bridge across the years separating the old from the new until "in the fulness of time God sent forth His Son, born of a woman, born under law that He might redeem those under law," and angels proclaimed the arrival of the King to the shepherds while other heralds called the wise men from afar to gather in worship and adoration amid the humble environment of an Eastern caravanserai. But stranger by far than the long succession of kaleidoscopic events which paved the way to Bethlehem in the land of Judah, or the inner urge that actuated the persistent forward move of that Judah people, was the blindness that hid from them the identity of Him whose heralds they had become and whose undeviating way had at last terminated in the very event indicated by prophets of old. Strange that the very hands that had built the bridge and so tenaciously held on amid the bitter conflict of centuries should be those that delivered Him into the power of Imperial Rome to be crucified. But how tragically befitting that that same Roman Empire should but a few years later become the instrument of their destruction and thus bring to its conclusion the story of the Judah sanctuary and with it the dispersion of the people in the very year foretold as destined to witness its national finale. But the first visit of the Son of God had become history. He had visited and redeemed

His people and in doing so had borne away the sin of the world and become the Saviour of all who believe. Today, throughout the world, at the mention of His Name a million faces brighten and eyes glisten with new light while grateful hearts are lifted in praise.

Already over nineteen hundred years have passed since He came and the hands on God's great clock are moving upward toward the midnight hour. Nothing can stay them; with inexorable accuracy they mark the time that is ushering in the golden age. And as the years pass they leave behind them, indelibly engraved on the pages of history, a clearly defined highway down which has moved and is still moving that other section of the House of Jacob whose destiny is to become God's dominion. A differing world route from that of Judah has been the way of the House of Israel, that major section of the same people. God was leading the blind by a way they knew not and as Shepherd of Israel He was guiding His flock to where He knew they would find pasture and rest. A long trek from Assyria to those Western Isles which He had appointed as the place of their own whence they were to remove no more. But as they moved among the nations whence they had been sifted as corn in a sieve they were being purified and prepared for their allotted mission. How little those long centuries of migration under their many varying names appeared to bear the insignia of a dominion, but it was so. Destined to eventually become the rallying center for many of those very nations through whom they passed, they were being instructed in the secret of coördinating and consolidating. Once settled in the appointed place they instinctively and intuitively laid the foundation upon which an empire and later a commonwealth might be built. Long centuries had made their contribution to the art of empire-building. The house of bondage had implanted within them a hatred of slavery and oppression which plus their training by God to be a servant nation prohibited for ever the yielding to the lure to become a *Herrenvolk*. They passed through the heavy shadow of the Dark Ages into the Renaissance which heralded the dawn of a new day. The years of the Reformation paved the way for the Industrial Revolution as the first early beginnings of loosing the bands of wickedness, undoing the heavy burdens, letting the oppressed go free and breaking every yoke in readiness for still greater things following the revivals of

the eighteenth century, when, with the fire of a new-found dynamic burning within them, they entered the now opening doors to world dominion and the entrustment of the nations as a heritage. With empire expansion there went God's good news of redemption and the Word of God in tongues men could read for themselves. Today at the very forefront of world history there stands that re-assembled House of Israel with its focal center in the Isles. Today facing one another in a mighty life-or-death struggle are the forces of light and darkness. The kingdoms of this world under the leadership of the Usurper are making their final bid to resist the coming of God's Dominion. Rallying around the Israel forces are kindred peoples and others destined to enter the Commonwealth as their hour of deliverance strikes. But greater than all else is the significance of the presence of Israel, God's Dominion, in the van of the world struggle. Just as over nineteen hundred years ago Judah had prepared the sanctuary and the High Priest came, so Israel is fulfilling her appointed task and preparing the way for that second visit — now all but due — when as King of kings the Son of God will come in power and great glory to His Dominion and from that Throne of His father David will reign over the House of Jacob for ever, thus blending into its final glorious form that fully re-assembled Commonwealth into which shall gather the emancipated peoples of the earth. Truly this thing is marvellous in our eyes, but it is the Lord's doing. Well may we say, "The night is far spent and the day is at hand, let us therefore put off the works of darkness and put on the armour of light." Let us be a people prepared and made ready for the Lord. (Luke 1: 17.)

Some Chicken!

If the question as to which came first, the egg or the chicken, still remains unanswered, it makes no difference, because we have both with us today. I wonder who found the first egg and what he or she thought it was when they saw it? One thing they must very soon have discovered, that it was fragile and required careful handling. Imagination can without any great effort picture all kinds of interesting situations both tragic and comic before man realized the potentialities that lay concealed beneath the shell. Those were the days before the curate passed his famous verdict or ever an election was held. Today you and I know that there is life, or at least potential life, in an egg,

but what must have been the reaction of those who did not know and one day discovered the something inside was wanting to get out. Wanting to emerge because it was destined for another world order than that inside the shell. The chicken emerging possessed faculties and organs which could never function within the confinement of that covering provided for purposes of protection only until such a time as it would be freed. So Nature has decided that the shell must be sacrificed if the life within is to be liberated. Strange that so many miss the meaning of sacrifice and seek to evade rather than to value and understand its meaning. Just imagine some one actuated by a well-meant but an abysmally ignorant desire to prevent the cracking of the egg-shell that spells liberation for the little captive reaching out toward its new world-order! The application of adhesive tape would spell death. The prevention of Nature's sacrifice would deprive the world of a living creature.

Surely there is an allegory? The whole creation is groaning and travailing in pain, waiting to be delivered, and man in his ignorance is trying to prevent the sacrifice that alone can give him what he most needs and longs for, "the manifestation of the Sons of God." Man is making every effort to prevent the breaking of the shell that is to liberate God's New Creation; he is more concerned about the cracking of the shell than about the emergence of the new world. What folly could be greater than that which would prevent the passing of the old world-order with its vested interests, vast monopolies, dire legacies of inequality, injustice, oppression, and economic bondage; that would bolster up the old systems which have produced nothing but chaos and war and untold suffering for generation after generation of the human race; that has tried out every known form of world government — absolute autocracy, limited autocracy, military dictatorship, imperialism, and even ecclesiastical tyranny which imposed the Inquisition and ended in the Dark Ages of fear and superstition. And now when the sign of the dawn of a new day of hope for the world is visible on the horizon they complain that the shell is cracking! Should we not rather welcome the passing of the long night and hasten the removal of the remaining fragments of past failure to achieve what we have desired as we march forward toward the rising sun of a new and glorious day. By the supreme and final and infallible test, "by their fruits

shall ye know them," all our human efforts at self-determination stand condemned. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The world-order under which we live today by its evil fruit declares itself to be the crop of an evil tree. But we are told that already the axe is laid at the root and it is being hewn down. No one will bewail its passing except perhaps a very small minority that has lived by the exploitation of the weak and defenseless and made all subservient to the one end of gratifying their own selfish ambitions. No, the price to be paid for a new world-order is the sacrifice of the old and those unwilling to pay it will perish as part of the price.

One of our Lord's most illuminating illustrations of how the old has to pass in order to make way for the new was given in His parable of the old garment and the piece of new cloth and the old wine-skins and the new wine (Matt. 9: 16, 17; Mark 2: 21, 22; Luke 5: 36, 39). At the time He spoke the Imperial Roman Empire had the world beneath its sway and there was but scant indication that it was likely to lose its grip. But that empire was the last of a succession which had in turn come and gone and was destined to follow in the wake of its proud predecessors. Like Babylon, Medo-Persia and Greece, no human attempt to preserve it would succeed. Man might endeavor to renovate or patch the old garment, but the inevitable would result: the new would tear away from the old, leaving the rent worse. No, Rome belonged to a world-order that had become obsolete and beyond repair. Since then over nineteen hundred years have passed during which the process of disintegration has been accelerated, and you who read these lines are witnessing not only the removal of the last remaining fragments of mighty Rome, but also those of the long succession of empires out of which Rome came. The Bible calls it the "Fall of Babylon the Great." Yes, a world-order rightly named Babylon, i.e. confusion, which for over 2,520 years has enslaved mankind, has become like unto an old garment now beyond repair. The world of our day with its statesmen and leaders is baffled and dismayed as it discovers how vain and futile is every effort to repair and preserve the old, "Behold I make all things new" is the dictum of Him whose is the earth and those who dwell therein. If the one part of Christ's parable suggests attempts to repair by means of patching from outside, then the other part points

to something within which requires a container capable of retaining what is to be placed in it. The old wine-skins cannot stand up to the forces generated by the new wine. God is not going to found His new world-order upon the old legacies of past human failure at self-determination, neither is He going to entrust His new wine to the custody of old containers unable to withstand the "powers of the age to come."

Our concern should be not that the garment has become old or the wine skins perished, but with God's new thing that is to replace them. Not with the cracking of the shell, but with the emerging chicken. Every sphere of the world's life is affected; signs of disintegration, break-away, perishing containers are visible wherever one looks, whether it is the political world, the social world, the industrial world, the economic world or the religious world. All is tearing and splitting because of new life forces making themselves felt and known and visible. Our problem for the moment is to recognize what is happening and to learn how to deal with the period of transition from the old to the new. The new is not yet sufficiently predominant to allow of the complete scrapping of the old, but every day brings the change nearer. Two things are happening simultaneously — the old is in process of passing and the new is in process of coming. The outgoing and the incoming tides are meeting and the waters are in consequence turbulent. But there is no need to be afraid, for it is the Kingdom of God on earth that is being established. That Kingdom ever since its inauguration has been centered in the House of Jacob, a fact very clearly stated in the Bible, but one missed by the majority of Bible readers. That Kingdom is today being restored to Israel, and it is to Israel we have to look as the agency employed by God to set it up. Neither must we confuse Israel with those known as Jews, because it was from these latter that the Kingdom was taken away. Those non-Israel world empires whose course has been run and whose time charter has expired can never become the receptacle to which will be entrusted the custody of the new wine. They are obsolete, but already in history there exists a Commonwealth of Free and Equal Nations whose very constitution lends itself to a world-order in which justice and freedom and righteousness can flourish. Do we wish to see the establishment of the new world-order hastened? Then it is for us to re-discover Whose we are and Whom

we serve and to dedicate ourselves to this tremendous task, well knowing that without forgiveness, cleansing and an endowment of power from above we cannot accomplish it. Individual experience of that love and saving grace of God in Christ must be but a miniature of that greater corporate and national experience of that same love and grace which alone guarantees success. To the attainment of this high goal we would humbly but urgently plead with our leaders in every sphere of the nation's life to heed the call of God — the God of Abraham, Isaac and Jacob, the God of our fathers — to separation from all alliances and compromises which may still bind us to the old passing order. Only thus can we fulfill our task. Let the Church have the courage to break free from its compromise with theological agnosticism and the yoke of foreign ecclesiasticism; let our statesmen fearlessly return to the Law of the Lord and to the operation of the Divine Constitution so far as at present possible in relation to economics, industry and social life. This would put us in a position to give a lead to other nations. Babylon provided the old wine-skins, Britain has to provide the new. The new wine is not of our creating, that is God's part and will be provided directly the receptacles are ready. God is waiting to bless the world through His people. This is His way of escape from the bondage in which our race has been involved. Neither the League of Nations nor a suggested Federated States of Europe can solve the problems of the future; they are but patches upon the old garment which neither match it nor are able to repair it, nor are they capable of standing the strain of those new forces being generated and which are destined to produce the new dynamic and driving force for the coming new world-order. The Commonwealth of Israel is emerging from amid the ruins of a broken world, majestic, strong and free as the radiant centre of the City of God.

The Telephone Bell

Your telephone bell has just rung. How startled you would be if on lifting the receiver you heard a voice say: "This is God speaking"! Your first reaction would be to treat it as a hoax or a joke by some friend. But what if it really were God? Don't argue that these things do not happen, but face up to the question of what your reaction would be were it really God speaking to you. Surely you would want to know

what He had to say. Many years ago a similar thing really happened. Those were the days before the telephone was invented, but one night a lad was sleeping and God called him by name. So unusual was the call that it had to be repeated three times before he realized that it was true, but when he did his response was immediate, and in reply he said: "Speak, Lord, for Thy servant heareth." After that, communication with God became a frequent experience. Have you ever paused to think how very difficult God finds it to attract our attention? We are always so busy and preoccupied. As a matter of fact it is a problem of our modern world how to arrest the attention of busy people when we wish to bring something to their notice. Advertising has become a science in which men are trained and employs thousands whose sole duty is to discover ways and means of arresting the attention of their fellows. If you win a man's attention you may win his interest. If God wins your attention He may win your interest in what He has to say or to offer. How many a life has an impoverished experience because it has missed what God had to communicate. There are things it is essential for us to know, to understand and to possess which this complex material world cannot provide, but which if missed leave life unbalanced. When God wanted to attract the attention of the man destined to emancipate Israel from Egyptian bondage, He had to set fire to a bush. Moses turned aside to see the cause of a bush burning but not consumed, but in so doing he met God and received his commission. God had succeeded in getting the attention of the man He needed.

Looking back, I wonder whether you can recall signs along the highway of your life which, had you given them attention, might have led to a change of plans? There may have been no flaming bush or similar unusual phenomena, but on reflection can you not recall things which may have been peculiarly significant? A prayer for light or for guidance, long since forgotten, was about to be answered and God wanted to draw your attention to it. He had not forgotten, but it was difficult to get contact with you. How easily we miss the Divine in the human, forgetting that a human voice or hands or ministry are God's means of access to us. A letter from a friend, a book or a magazine handed or sent to you, an invitation to attend a lecture, may have been the way by which your prayer was to be answered. Is anything less God's

doing because it comes through a friend or in the guise of an ordinary happening? Do you remember Browning's words:

" . . . Hush, I pray you"!

What if that ordinary happening was one of God's signals, God calling? God making some sign that He was near, waiting to show you the way? Often a very small thing leads to a great discovery; a slight movement may warn of impending danger and save a life.

You may again and again have impatiently refused to listen to anything about the possibility or probability that the Anglo-Saxon-Celtic people are Israel, someone has told you it was one of the "modern errors" against which the Bible warns, or because you have heard it referred to from the pulpit as a "fad," or because someone whose opinion you value, some really earnest Christian, said it is "unspiritual" and sidetracks people from the Gospel of Christ's salvation. Being told that it is "of the Devil" and one of his snares to lead you astray has made you afraid to have anything to do with it. But what if all this should prove to be libellous untruth, and those of whom you have become suspicious should happen to be God trying to get your attention in order to reveal to you one of the greatest proofs of the truth of His Holy Word and to lead you into a new assurance and experience of Himself? Would it not be wiser and more honest to obey the injunction to "prove all things and hold fast that which is good"? Have you never read those wise words of Dr. Paley: "There is a principle which is a bar against all information, which is proof against all argument, and which cannot fail to keep a man in everlasting ignorance. This principle is, contempt prior to examination"? But long before Dr. Paley wrote that, a man endowed with a special measure of wisdom from above wrote, and his words are recorded in Holy Scripture: "He that answereth a matter before he heareth it, it is a folly and a shame unto him" (Prov. 18). The writer was himself once afraid of accepting anything that differed from a certain very narrow line of so-called Christian doctrine, for the main part taught him by friends with whom he worked. After a long struggle with prejudice and a biased mind he learned to pray; "Lead me in Thy Truth and teach me," accompanied by a willingness to accept and believe what God's Word said without submitting it to the approval or censorship of Christian opinion or orthodoxy expressed in

denominational creeds. Today he enjoys the approach to the Divine Source of all revealed Truth without the fear of any stigma of unorthodoxy by any, no matter how good or devout. In the light of a growing knowledge of truth and a deepening assurance of God's presence one learns to value those friendly gestures which are the outcome of a desire to share a good thing with another instead of suspiciously attributing the advance as being designed to pervert or lead astray. The writer will never forget one friend who courteously and unostentatiously but persistently over a period of some two years passed on to him, either by hand or through the post, the weekly organ of a Movement devoted to the propagation of the suggestion that the Anglo-Celto-Saxon peoples are the Israel People of revelation in the guise of their modern development, apart and distinct from Jewry. Behind that quiet effort there was evidently a desire to be helpful and without doubt a prayer that it might prove such, because that gesture became the call to "turn aside and see" in the doing of which he found the "holy ground" where God was waiting to reveal Himself and open a new and wider door for service. In this instance that friend "happened to be God." The telephone bell had rung and on lifting the receiver a voice had said, "This is God speaking." Yes, the Epistle to the Hebrews opens with the startling statement that God has spoken, and when He speaks those who have the courage and the freedom to listen soon find that things become different.

Big Ben

Everyone loves Big Ben, and with the coming of the World War he has extended his circle of friends to earth's remotest boundaries. Today there is not a place or a people to whom he does not carry a message of hope. Passing the Houses of Parliament, one evening I heard him strike, and I knew that millions of the earth's populace were listening too. His voice was calling the world to listen — nine o'clock post-meridian or 21.00 hours — and while his measured tones deliberately recorded the time, in a world-vision I saw millions of people pause; some stood, some closed their eyes, some doffed their caps, and amid the hush that followed many a thought travelled through space and linked itself with a kindred thought elsewhere, many a silent prayer ascended as memory recalled some loved one far away who was listening too. Away in lonely places

or in secret hide-outs eager minds became alert as they awaited the news that would follow when the last resonant note had ceased to vibrate. Can you remember when you first learned to tell the time? When those Roman numerals and the two pointers combined to tell you what hour of the day it was. Yes, time is measured and rationed — seconds become minutes, minutes hours, hours days and nights, days and nights in turn bring weeks and months and years, years merge into decades, centuries, millennia. No one can stop them, nothing can arrest them, but within their compass history is made. From the moment the Great Creator of the universe set in motion those forces which govern what we call time it has never ceased. Bewildered man blindly guesses how long it has taken to form what he sees and knows of the world on which he dwells, but he does not know. The more he learns the less sure he becomes. Yes, time baffles him, and yet he has to work to a timetable. Time for him is measured in many ways and his little span of life is marked out for him by an hourglass, a clock, or a factory-hooter; and he knows that if he fails to fill up the fleeting minutes as planned that his opportunity is gone forever. He cannot recall time. Strange thing is time; how slowly it seems to pass if you have to "mark time" or "kill time"; how quickly it seems to pass when all depends on finishing a task within a prescribed time limit.

God, too, works to a timetable. Not ours, but His own, and yet one to which He has given us the key. The Bible speaks to us of God's timetable and how He measures history. Sometimes with Him a thousand years are as one day and one day as a thousand years; at others He uses our solar or lunar calendar because they are the time measures of our human activities. The life of the Son of God when He visited us was reckoned by our calculation of time. Those thirty and three years seemed pathetically short in which to "finish the work" the Father had given Him to do, and yet He accomplished it with eighteen of them unrecorded except for a brief hint. When those who companied with Him would hasten his programme they were told: "My time is not yet come." Only three and a half years are filled in by the writers of the Gospels. Those brief years, however, synchronized perfectly with God's prophetic timetable. It was "in the fulness of time" that God sent forth His Son. His birth and His death came within the compass of prophetic calculation and

were to the day a fulfillment of foreshadowed history as portrayed in the feasts of Israel's worship. Those things we must leave to the experts.

There is a time-factor in world destiny to which Israel is the key. Will you in your mind's eye picture the dial of a clock — it is easily done. Within the circle against the circumference are the numerals marking the hours. At the center there is a tiny spindle-point which, invisible to the naked eye, is being ceaselessly rotated by the mechanism behind. There is no connection between that rotating spindle and the numerals until the two pointers which we call hands are attached. We cannot tell the time — as we say — unless those pointers are attached and, but for them no one would know there was any relationship between the spindle-point and the numerals. This is a figure of God's prophetic clock. Time is unrecorded as the centuries pass unless the pointers are there. It is here the prophetic Scriptures indicate how we may tell the time. Israel — the House of Jacob — is the central people of God's world plan; it is by them that history is shown to be prophecy fulfilled. The House of Jacob, divided by Divine intent, was in its two sections to mark out the progress of world events in relation to the Kingdom of God on earth. The House of Israel and the House of Judah were to point the hours respectively for the two Advents of Messiah, first as Priest and then as King. First to the sanctuary and second to the dominion. It was the Judah pointer that indicated that the hour for the First Advent had struck, and it is the Israel pointer that is slowly but irrevocably moving toward the midnight hour that will proclaim the Second Advent as a fact of history fulfilled in time. When those two pointers meet and blend into one at the world's zero hour they will together proclaim that the Priest is upon His throne. Watch Israel — God's witness, God's servant nation. Take the House of Jacob out of the Bible record, and you have a clock without hands — unrecorded, prophetic time: nothing by



When the Boy Falls in Battle

This stirring article which appeared in *DESTINY* resulted in insistent demands for reprints, which are now available in attractive four-page form at only 10¢ postpaid. In quantities for distribution: 15 for \$1.00; 50 for \$2.00. Destiny Publishers, Haverhill, Mass.

which to check the events which crowd the centuries as they come and go. Here lies the chief source of our self-created problems. Well-meaning but mistaken people are substituting hands of their own fancies and views for those provided by God. These experiments in the method of telling prophetic time have brought the whole subject into disrepute and led earnest seekers to avoid the whole question. It is interesting but pathetic to watch the various schools of prophetic interpretation and theological opinion endeavoring to fit various hands to God's clock in their attempt to find out what time it is. God's time can only be told by the hands of His own appointing. To fix Jewish or Church hands is a vain expedient. Both the Jew and the Church and the Gentile nations are time indicators, but they may be compared to the second-hand of a clock which measures time within time, but cannot tell the main time. The confusion that has resulted from the adoption of these methods has led to the amazing statement I have on more than one occasion heard, namely that "God's prophetic clock has stopped!" They say it stopped — or was stopped by God Himself — in A.D. 70, when the Jewish nation was broken and dispersed, and will only again start at the Second Advent of Christ and the conversion and return of the Jew. Let us, however, be quite certain about one thing; that at no time whatever has God's clock been stopped; its great pendulum has never ceased to swing and is swinging today as the mighty driving force that is moving those two hands toward the midnight hour and the arrival of the King of kings. Amid the busy turmoil of life's vast marketplace and in the silent hush when weary men and women pause from their labors that pendulum swings to and fro amid the shadows and those two hands move around the circle of the Eternal purpose toward the predestined moment when together, one covering the other, and thus united and pointing upwards, they meet to tell Heaven and earth that the hour of emancipation has come. Then as the lightning flash shining out of one part of Heaven unto the other, He that is to come shall come in glory and great power to receive the Throne of His Father David and reign over the House of Jacob for ever, and of His Kingdom there shall be no end. (Luke 1: 32, 33.) The world's long night of sin and sorrow will be over and God's new day break as the Sun of Righteousness arises with healing in His wings.

PART II

Camouflage

MAN likes to congratulate himself on his originality, and to take to himself the credit for what he thinks his ingenuity has accomplished, and it comes as rather a shock when he is told that he is after all only a clever imitator and plagiarist. If little insects or birds or beasts could talk to one another and express what they think of Man, the lord of creation, it would be quite interesting to listen even if what we heard was not exactly complimentary. What would they say of our camouflaged cities and streets and ships and guns and cars, and even the uniforms our soldiers wear. Can't you imagine them enjoying their little jokes as they discuss our — to them — crude attempts to make ourselves and our houses invisible. And if they could advise us they would surely be able to give us points. When man was in his infancy they knew all about camouflage. The Creator had placed within them as a protective measure the power and the ability to disguise themselves. The slow-motion camera reveals to us some of Nature's secrets of camouflage. Tiny grubs and caterpillars are at certain stages of their development so like their environment that until they move no human eye can detect them. Birds change their plumage with the changing seasons. Wild beasts take on the color and semblance of the forests they inhabit. And now in his extremity to save himself from extermination man is imitating them. Surely here we face not evolution, but devolution. How incredibly strange this world of ours has become that we are forced to camouflage ourselves in order to save our lives and property. Akin to camouflage is a method adopted by some who for reasons best known to themselves desire to hide their identity from their fellows; they assume an alias. It is very simple to hide identity beneath an assumed name, whatever may be the motive for so doing. An alias is one of the most perfect means of concealment, and presents our C.I.D. with one of its most difficult tasks. It needs long and patient search to strip a suspected person of the aliases under which he or she may have been living and to disclose their true identity. This form of camouflage is quite common where recognition would involve peril.

There is one incident in history —

and as far as I am aware only one — where a whole nation was camouflaged by assuming an alias and thus outwitted the world historians to the amazing degree that they missed whole centuries of its existence, and even when it reappeared in a modern form they refused to credit the fact that it existed. But behind all this there lies the strangest story ever told to man, a story known only in part, because man has never realized that the odd chapters with which he is more or less familiar should be read as a sequence. The Book in which the story is told is the Bible; and there are not many who understand the Bible, because they so seldom read it. They have an inherited reverence for it, but know only parts of it. It is the story of a nation brought into existence and placed at the forefront of world history, famous, renowned, wealthy, revered and feared by its enemies. Then as mysteriously as it came it passed away. It was not annihilated; it was just lost sight of, because its name was erased. Its nationals were sifted among the other nations of the world, and their identity, though never lost, was camouflaged beneath a series of aliases. For long centuries, they moved down a prescribed avenue of world history until finally they were regathered and once again became a unity. Today that people is the best known of all peoples, greater than ever before, more world influential than ever before, loved, respected and feared only by those who love darkness rather than light because their deeds are evil. It is a servant nation to all, but though possessed of

power and wealth it repudiates the *Herrenvolk* theory which has led the world into war. Its King and its statesmen, and even its vast Navy, Army and Air Force, seek to be peace-makers. When driven to draw the sword it is the avenging sword of justice wielded that those who take the sword of aggression may perish.

This is the strangest alias of history and perfectly keeps its secret and completely obscures all original identity. So perfect is the camouflage that when those who know point it out it meets with incredulity. Men just refuse to believe it. The reason for this strange phenomenon was that in that nation there was centered God's Kingdom on earth, its law and constitution were Divinely given and contained within them the guarantee of immunity from the disabilities incurred by surrounding peoples such as war, sickness and poverty, providing the law was obeyed and the constitution operated. All went well until that nation disobeyed that law, failed to operate that constitution, and in their place substituted man-made statutes and methods of government. Having become like the other nations of the world and sunk to their level, it was no longer in a position to represent the government of Heaven or be God's Kingdom on earth. It had to be removed. The Bible tells how this was accomplished. At last nothing of it remained recognizable, not even the name, and those who had constituted its citizenship were scattered and sifted among the peoples of the world until such a time as they would return to God and to His will. Preparation for this was made by the Advent of Jesus Christ to redeem His people and the New Testament records how this was done. Under a New Covenant (Jer. 31: 27ff., and Heb. 8), the redeemed people were to be reassembled and reconstituted. In the words of the New Testament, the Kingdom was restored to Israel: still Israel, although not yet allowed to resume the name. Under the existing alias and camouflaged from recognition by the peoples of the world among whom it was being reestablished, the Kingdom of God was emerging without observation: focal point of prophetic indication mysteriously hidden from world-view until the time of its revealing becomes due. Every mark

When DESTINY is Late

When DESTINY is late in reaching you, please have patience; naturally we would prefer to adhere rigidly to our usual production schedule — even though the tardiness brings so many inquiring letters (and even telegrams) as to prove DESTINY's importance today! Please know, however, that the lateness is due to wartime conditions beyond our control; presses will not run themselves, and when we tell you that 182 men from DESTINY's printers have gone into the armed services we know you will appreciate the production problems — and have patience.

of identification foretold appeared as it emerged from comparative obscurity into the front rank of contemporaneous history, but still the alias hides it from the knowledge of the historian. Everyone listened with unusual interest to the story of how the Russians constructed an invisible bridge across the River Don; constructed in sections in a nearby forest to test its bearing capacity and then silently by night transferred section by section to the river and placed it in position about eighteen inches below the surface of the water. To the watching enemy when daylight came it was invisible. Then the heavy tanks moved to the river's brink and to the amazement of the foe entered the water but did not sink! They crossed the river on the invisible bridge and won the position. So God is constructing His invisible bridge, establishing His Kingdom without observation, thus bridging the gulf between the old world and the new. Beneath the surface of world happenings He builds the road down which unrecognized His people move to their appointed place. Not until there is the guarantee that the name originally given will be safeguarded from dishonor will the alias be terminated. That is a long process, but it is being worked out. Much has already been done, but much still remains to be accomplished. That the goal will be achieved is sure, because its full completion is provided for in the New Covenant. God will never again permit His Name to be taken (i.e., carried, borne) in vain by any people. Never again will He allow it to be profaned among the nations. Until this is assured the alias will remain. There are times when those who have eyes to see and ears to hear and to whom has been given to understand this mystery of the Kingdom of Heaven are impatient. They would fain hurry things in the hope that once the identity is revealed that in itself would change things. We all know those puzzle pictures which contain interwoven the outline of a face or a figure. How difficult to trace it although one turns the picture and looks at it from every angle. But once it has been seen there is no escaping it. It stares at one and cannot be missed. So once the outline of Israel is discovered amid the changing picture of the human story, one wonders how one ever missed it or why others cannot see it. But no, God is taking no risks, and it is well for us to leave things to Him. Beneath that alias there lies the safe-guarding of the Name that is above every name. It is no

light thing for a nation to bear a name with which the Eternal is associated and with which His honor is bound up. But the time will come when before the eyes of an astonished world there will stand revealed the people of whom it is written: "Blessed is the people whose God is the Lord," a people of whom He will not be ashamed to declare: "This is My people."

That is as far as we can go at present. In America and Britain there dwells a people upon whom the eyes of the world rest, knowing full well that the future weal or woe of the human race is linked on to what they do and what they become. This is not of their own seeking; more often than not it has been in spite of them rather than because of them. And yet, despite the dark chapters and the purple patches or the mistakes and the failures, the world owes an incalculable debt of gratitude to Britain. Infinitely poorer would this world have been had it not been for those gathered by God into our Isles, that "appointed place" in His world plan, and those who went on to America, that they might become His servants to minister to a world in distress. Glad day when the call shall go forth: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. Nations shall come to thy light, and kings to the brightness of thy rising." Then indeed will the alias be lifted and the camouflage removed and the Great Commonwealth of Free and Equal Nations stand declared for what it really is, the Israel of God, a company of nations ruling with God to bring blessing to all the families of the earth.

A Bunch of Keys

Dr. Stanley Jones uses as a rather striking illustration a bunch of keys once in his possession which in the course of time and his many travels had grown to somewhat awkward proportions both in bulk and weight. Were they all necessary? In order to decide he held them up one by one and submitted each to the test question: "Do you open anything?" There were some that had once been in use but the trunks to which they belonged were no longer in his possession, so they were removed from the bunch. The net result was a greatly diminished assortment, but those retained were necessary because they each one still opened something. He suggested applying the same test to those religious beliefs which during a lifetime of reading and experience had accumulated in the realm of his

mind. On examination he made a parallel discovery to that of his keys, and those beliefs which had become obsolete or had had to be changed or modified or even discarded as no longer tenable were eliminated. The net result was a reduced number of accredited beliefs, but of those retained he could say they "opened something," in other words, they were of value as a working proposition. Such an examination demands courage, but it is worth while, for nothing is a greater hindrance to progress in the Christian Life and Faith than an accumulation of worn-out beliefs which are retained only on sentimental grounds or for fear of being thought unorthodox; beliefs which have no practical value as regards Christian living and experience. It is not with an examination of what we believe or why we believe it or from whom the belief came that we are concerned today, although that is no unimportant matter and may well call for our very careful attention, but in our mind is the thought of how essential the right key is if we wish to unlock anything. How much time may be lost in fumbling and trying to open a lock if we are uncertain which key to use, or if we have lost it and are seeking a substitute. To a really good lock there is no substitute; it must be the right key or nothing. We are not dealing with lock-picking or forcing. In no sphere is it more necessary to have the right key than in the interpretation of Holy Scripture, and in particular of that part we call prophecy. The prophets were God's messengers and spokesmen to His people and their messages were of many kinds, not all of which concerned the future. But there was and is a definite part of prophecy that has to do with the future, and it is this we have in mind in what follows. There is no need to waste time in arguing as to whether the future is foreknowable or foretellable, for the simple reason that history has recorded happenings which were pre-indicated many centuries before they eventuated. The one outstanding example is that of Messianic Prophecy. Our Lord's birth with all its attendant detail was foretold by men who lived between 700 and 800 years before it happened. It was a revelation given them by God with whom our time divisions of past, present and future are non-existent. In view of this, a simple working definition of prophecy was given by Dr. Arnold of Rugby School fame, and it serves our purpose still:

"Prophecy is history foretold and history is prophecy fulfilled."

But in order to discover how history becomes the fulfillment of prophecy we need to have a key to its interpretation, and not only any odd key, but the right one. Prophecy is not indiscriminate; it falls into groups, and each group is separate. The key to interpret it is to always look for the fulfillment in that particular group with which the prophecy is concerned, and never to confuse or attempt to interchange the groups. If this very simple principle is adhered to we shall find that our key opens something and therefore justifies its retention on the bunch. Here are a few working rules to follow.

Note the key or main prophecies of the Bible, and get them rightly grouped. I append a few, but there are others. There are: 1) The Messianic Prophecies; 2) The House of Jacob Prophecies; 3) Those concerning the House of Israel; 4) The House of Judah; 5) The House of Joseph; 6) The Nation of the Jews; 7) The House and Throne of David; 8) The Succession of Babylonian Empires; 9) The Kingdom of God on Earth; 10) The Christian Church. The scope of prophecy in which all find their fulfillment comprises three time periods: 1) The Former Days — our B.C. years — duration 4,000 years; 2) The Latter Days — our A.D. years — duration 2,000 years; 3) The Restoration or Regeneration Period — duration 1,000 years, and therefore usually called the Millennium. Together these total the 7,000 years prophetically indicated in the Genesis days of world restoration (not original creation). Six work-days and the Sabbath rest day. Six thousand years of world preparation for the Sabbath of rest remaining for the people of God, i.e. the Millennial Reign of Christ on earth. Here is the key; shall we call it the Master Key or, better, the Master's Key?

1) *The Messianic Prophecies.* Always and only applicable to the Messiah and fulfilled in His life, person or work. Foretold and fulfilled were: His birth, the place of His birth, the nature of His birth; almost every detail of His life's programme; His death with all its details; His resurrection, ascension and return.

2) *The House of Jacob.* Known also as Israel or the Children of Israel. Always and only used to designate the whole twelve tribes in unity. Messiah is to reign over the House of Jacob. The names of the Twelve Tribes are on the gates of the Holy City, the New Jerusalem.

3) *The House of Israel.* The ten-tribed Northern Kingdom after the division of

the House of Jacob. Marred in the hand of the Potter but remade. Like dry bones but resurrected. Becomes "Israel in the Isles."

4) *The House of Judah.* The two-tribed Southern Kingdom with which were the Levites. Destined to be reunited to the ten tribes and so reconstitute the whole House of Jacob.

5) *The House of Joseph.* Inheritor of the birthright and the blessing. Joseph's sons Ephraim and Manasseh to become respectively a multitude of nations (a commonwealth) and a great people. It is the pioneer section of the House of Jacob just as Joseph the individual once pioneered the way of his family from Caanan to Egypt and became the preserver of life.

6) *The Nation of the Jews.* Not to be confused with the House of Judah. It has a separate set of prophecies. It existed as a national unity for only 490 years and is never again to have separate nationality, but destined to find its way back to Israel by acceptance of the Messiah.

7) *The House and Throne of David.* Promised perpetuity and imperishability. This throne on earth awaits the Messiah; it is the Throne of Jehovah over the Kingdom of Israel.

8) *The Succession of Babylonian Empires.* Only four in number and to be in the prescribed order of succession — Babylon, Medo-Persia, Greece and Rome. They have kept to the predicted order as they came and went. Their limited time-charter was for 2,520 years.

9) *The Kingdom of God — on Earth.* To follow without a break the passing of the Babylonian Succession and to be the means of the destruction of those Empires. This Fifth Kingdom is literal and will be under the rule of Christ at His return.

10) *The Church.* Not exactly a main-line prophecy, but centered in the Kingdom set up by the God of Heaven. The Body of Christ to share, with Him as Head, the government of His Kingdom.

Remember that a key has wards which fit the interior of the lock. These are all different. In prophecy the House of Jacob key will not open the other locks. It does not unlock either the House of Israel lock or the House of Judah lock; in other words, it will not find its fulfillment in either of these, neither will they be fulfilled in the House of Jacob. Neither of these three applies to the Jewish nation lock, nor vice versa. The same is true of the House of Joseph. Follow this principle

with each and never attempt to force them. They open at once when the right key is used. Just an ordinary everyday illustration to emphasize our meaning. A railway terminus is at the end of a journey; beyond it the trains do not go. But although the terminus is at the end point for many trains, they do not all arrive at the same time, neither do they run into the same platforms. The New Testament calls the time in which we are living the "End of the Age" — the terminus. Into it the prophetic trains are running and becoming history as they arrive. But each arrives at the appointed platform. Don't await a Jewish train at the Church platform or a Gentile train to arrive at a House of Jacob platform. It isn't done! You will find them where due and nowhere else. No prophecy is of any private interpretation, we are told, so let us give up confusing issues by wrong use of wrong keys. Prophecies are never interchangeable as regards the terminus of their fulfillment, and when that terminus is reached they arrive at the specified platform and nowhere else. Keeping this in mind we shall make the discovery that "we have a more sure word of prophecy (or the word of prophecy made more sure), unto which we do well to take heed as unto a lamp shining in dark places."

Eccentricities

Revolution is motion round a centre. The centre of a wheel is its hub, an axle is the axis on which a body revolves. There are thought centres or axes around which human life revolves, and much may depend on what these centres are or where they are placed. A very large proportion of world history points to the centres around which things have turned as being wrong, that is, if they are to be judged by results. Man at war with his fellow man, life's inequalities and injustices, the sum total of human suffering which might have been obviated, all point to dislocation somewhere or other. Something has compelled our race to move around wrong centres. Not only have the centres been wrong, but there has been the additional confusion caused by decentralization. Things have got adrift. Amongst the simple basic principles governing engineering, there are two of great importance; the first is that motion round a central axis produces a perfect revolution and the second is that motion round a decentralized axis produces an eccentric revolution. In the former you have friction re-

duced to a minimum and in the latter you have it at its maximum. An eccentric revolution contains within itself the element of its own disruption. An eccentric person is one who thinks and acts away from the usually accepted centres of thought.

In the humble judgment of the writer — although he is aware that his views are not shared by a number of others whose opinions demand equal consideration and recognition — certain things have comparatively recently appeared which he feels compelled to place in the category of eccentricities as the result of motion around displaced axes. There is what is known to our present generation as jazz and swing. One hesitates to call it music, although those well qualified to know give it this honor. It has been humorously described as "an irregular movement between two bars." No amount of definition can detract from the effect of the thing itself upon the sensitive drum of the organ of hearing. Try it. Switch on your radio receiver and there comes a sudden burst of chaotic sound, the screech of high-toned instruments, the stamping of the foot, the throb of the drum, the clash of the cymbal accompanied by what appears to be a contest of many other instruments, strangled and otherwise, vying with one another in an attempt to produce the greatest possible amount of discord at the same moment. It is something so totally different from and opposed to the harmony, rhythm and regular time we have been accustomed to associate with music, so restful and refreshing when one feels too tired to talk, read or even think. The effect is definitely distressing and calculated to set every nerve on edge. There is only one thing that may be said in favor of it, and that is the feeling of intense relief when it ceases. Another curious form of eccentricity may be observed in what is known as Futurist or Cubist art; here is an intrusion into the realm of art of a similar element to that which has invaded the realm of music: as offensive and distressing to the organ of vision as is jazz to that of hearing. In place of the well-known and delightful blending of light and shade with perspective and the beauty of coloring one is faced with a conglomeration of highly colored cubes apparently indiscriminately thrown together in an attempt to produce some resemblance to a building, a landscape or seascape. To determine just what is in the mind of the artist one has to carefully examine the position of the cubes. A third form of this ec-

centricity has come from an unexpected source. The sculptor Mr. Jacob Epstein has deviated from his usual style to offer us his "Genesis," "Adam" and even "Christ." Referring to his "Adam," a *Daily Express* reporter writes (June 8, 1940): "It will embarrass and horrify the average man and woman. There will probably be a request to withdraw it from view, and probably someone will pin a loin cloth round it." It is described as "colossal in size and shocking to most people." This grotesque monstrosity is offered to our generation as being a modern conception of our origin. I have theological friends who still insist that their earliest progenitors swung by their tails from the branches of trees in some primeval forest, but while repudiating any such ancestry I would rather, were the choice offered me, give my vote for the simian theory than that emanating from the mind of Jacob Epstein.

Surely we have here indications of a decentralized axis around which thought is moving and producing the inevitable eccentricities. Sometimes I wonder whether some unseen but malignant power is endeavoring to perpetrate a gigantic hoax on the earth-dwellers of our twentieth century. If so, it appears to be getting away with it, judging by the reaction in certain circles.

Coincidentally with all this our world is faced with certain so-called Axis Powers. These comprise at the moment a new grouping of the Central Powers of the last war, but they may change at any time. The world is being offered a Berlin-Rome-Tokio Axis as the solution to its many problems. Germany, Italy and Japan are to be the focal centres of a new world-order. It needs but a very casual glance to see these axes are decentralized and can therefore produce only eccentric revolutions. They are demonstrating this in unmistakable terms in Europe and wherever they have obtained a foothold. That they contain within themselves the element of their own disruption is also being demonstrated by their rapidly increasing disintegration as a consequence of their impact on the Allied Powers. Italy is a case in point.

Let us turn from these to consider one Central Axis which exists and around which the nations of the world are already being gathered in order that they may demonstrate the smooth running of a perfect rotation because their axis is centered in the good and perfect and acceptable will of God.

Perhaps the simplest way to visualize what is happening is to view it in the form of an analogy. A gigantic world wheel is under construction, and like its prototype it consists of three parts — a hub, spokes and tire or rim. The hub is the key section and is at the centre, the spokes are the connecting links between the hub, into which they are inserted, and the tire which constitutes the binding section at the limit of the circumference. The size of the wheel is not determined by the dimension of the hub or by the diameter of the tire, but by the length of the spokes. Short spokes produce a small wheel, and any increase in their length automatically necessitates a corresponding increase in the diameter and circumference of the tire. The Bible contains the record of the creating of a central world power and its being placed in position as the hub of the world wheel. Into this hub there have been and are still being inserted the spokes or points of contact between the hub and the peoples of the world destined to be incorporated and bound together by the tire. The length of the spokes appear to be unlimited as they extend to the uttermost parts of the earth. Such a conception of a world joined in all its several parts to a unifying hub, and ultimately revolving around a centralized axis by common consent, is something beyond the wildest dream of human statesmanship. A perfect unity with a single dynamic as driving force is the solution to a world divided, dislocated and moving around many decentralized axes producing the political, social, economic, industrial and religious chaos which have so long been the product of man's boasted self-determination.

It is strange that so conspicuous a fact of history should have been missed, even stranger still that when attention is drawn to it it is dismissed as incredulous. To a large degree prejudice is allowed to bind people to its significance coupled with a curious unwillingness to admit that the Almighty would do such a thing. That God should either create or select or choose a particular race or people for so great a world service is dismissed on the ground that such a choice would savor of favoritism. The very people who themselves have been selected for their respective activities on the ground of their ability to fulfill their obligations, and who themselves are almost daily making selections on the ground of the capability of those they employ, and who would be the first to resent any suggestion of favoritism on their part, obstinately persist in refusing

to admit such a possibility when it is a question of God choosing. Surely it is high time we dismissed this attitude of mind as savoring of cant.

Whether or no we are prepared to accept it, the fact remains that such a world wheel is in process of formation and at its centre as hub there is a people chosen of God for this specific task. That people is according to the Bible record called Israel, a name indicating that they are to rule with God, to share with Him the ultimate government of our world. Under the title "Wrong Labels" we have endeavored to rightly classify this people. When placed at the centre of world history 1486 B.C. the House of Jacob (Israel) was stated to be God's Kingdom on earth and as such a holy or separated nation (Exod. 19). In the course of its development during the following 500 years it reached the position of being known and recognized by the then contemporaneous nations as the foremost, greatest, most prosperous world power. Its fame spread far and wide, and it is recorded that the Queen of Sheba visited Solomon who ruled over it and on her departure stated that the half had not been told her of its glory and power. Its navy is said to have visited the Isles of Britain. There followed a long period during which it became divided and the two sections in turn passed through respective captivities in Assyria and Babylon. But this was not the end of Israel. Destined after the disciplinary period of its exile to be restored, we find it once more reappearing on the page of world history in that period we term the A.D. years. Transferred from its geographical position in Palestine to "The Isles" situated to the northwest of the Holy Land we find it reassembled. Thus transplanted it becomes the centre of the Western world and grows from a people into a nation, a kingdom, an empire and finally a commonwealth of free and equal nations, the recognized centre of our present world or, in the terms of our analogy, the hub of the world-wheel as governing the destiny of the peoples of the earth. It is this remarkable and truly miraculous development of the reassembled House of Jacob that has demonstrated how the spokes have been inserted into the hub in the course of world changes. One by one the peoples of kindred origin have been drawn together as by a mighty magnet into a great integrated unity. In all their modern forms and under all their modern names these integral parts of the Israel peoples have been linked together during the centuries until to-

day they stand prominently at the forefront of world history. Anglo-Celtic-Saxondom welded together by a sense of common origin and a common urge to world service finds itself being built into a vast wheel. There are yet other spokes to be inserted and the wheel will not be complete until the last has been added and the whole world in its widest circumference embraced in a bond of union and mutual desire to express in practical demonstration a government which contains within it the guarantee that the dire legacies of the past shall no longer hold sway over the lives of men. Thus there will come into being the operation of a law and a constitution under and by observance and operation of which every displaced axis will be eliminated and every eccentric revolution rectified, so that when the great world wheel moves it will be with that motion which because of its perfection is scarcely perceivable. Perhaps the greatest word by which it may be described is Peace — the Peace of God which passes all understanding. Thus will be fulfilled experimentally in world experience the promise made by God to our forefather Abraham: "In thee and in thy seed shall all the families of the earth be blessed." Thus, too, will the greatest revolution of all time bring its refreshing from the presence of the Lord, and He shall send Jesus, Whom the heavens must receive until the times of the restoration of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

We are sometimes too close to events to understand their full import. Like the picture thrown on a screen, they are blurred and indistinct to those too near. It is as we move away the delineation becomes sharp and the focus clear. Those who look back over the days in which we now live will see how the dissolving view of contemporaneous events clarifies and the British Commonwealth of Nations united in loyalty to a common throne, together with the United States of America come into clearly defined relief as the Commonwealth of Israel, the hub of God's world wheel.

Quo Vadis?

Whither goest thou? A question we all do well to ask, and to ask before it is too late to change the direction. Nations as well as individuals pursue a road that leads them to a destination somewhere and sometime, but it is determined by the route taken. For every man and every nation history is a

rendezvous with destiny which none can escape, however much at times they may seem to evade it. John Ozenham has expressed it in his inimitable way:

"To every man there openeth
A way, and ways, and a way;
And the High Soul climbs the High Way,
And the Low Soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro;
But to every man there openeth
A High Way and a Low;
And every man decideth
The way his soul shall go."

History knows no accidents, and the British Commonwealth of Free and Equal Nations is no more an accident than were its predecessors Babylon, Medo-Persia, Greece or Rome. A point missed by all too many is the fact that each of these was foretold and outlined in Biblical prophecy many centuries before it became concrete in history. The same is true of the rise to world supremacy of the Celto-Saxon peoples of the British Commonwealth and the United States of America. History does not repeat itself; what is past is past; and it was written of those four great world empires that they would cease to exist. But concerning the centre of world dominion which was to succeed them it is recorded that it will never pass away, but stand for ever. Here we have a difference and a very vital one. The old imperialism as embodied in those empires founded on force is destined to become extinct. Gone for ever is the day of Babylonian autocracy and the lesser autocracy of the Medo-Persian Empire; gone is the power of Alexander and the military dictatorship of Greece's later phase; gone, too, are the proud imperialisms of the Czars and the Kaisers and the ecclesiastical imperialism of the Papacy; and going before our very eyes is the imperial-socialism of the totalitarian states as centred in the dictatorships of Europe. Gone or going, never to return! The strictly limited time charter of their existence has expired, and emerging from the blood and tears and sweat of world war — the dire legacy of that Babylonian succession — there is coming into ever clearer delineation a theocentric world government, the Kingdom of God on earth as visualized by those same prophets. It is God's way of escape from the past, and our Commonwealth constitutes the spearhead thrust of a World Crusade, the greatest crusade ever waged, one demanding clearer vision than ever crusader of old had, one demanding greater sacrifice than ever crusader of

old made, one challenging to a greater consecration than ever crusader of old knew. Other crusades have, by their very nature, been limited in their enlistment, but this offers service to all. It is the onward march of every Christian soldier and the Cross of Jesus is going on before. Yes, there is a cross in this crusade, not the *Haaken-Kreuz*, the crooked cross, the hated symbol of Hitler chosen as the sign of his lust for power, but the cross on which Christ died to make men free.

The Ministry of Information has aptly chosen as its symbol that happy combination of the ensign, the cross and the flaming torch. Look at it. That straight cross telling the story of man's redemption and emancipation from bondage; that flag fastened to it, denoting the Union of Jacob (Union Jack), the union of the Covenant People chosen for world service and to be made a blessing to all the nations of the earth; that fiery torch that both lights the way through the darkness and kindles within the hearts of men the passion for liberty. No tyrant can ever hope to triumph against those arrayed beneath that triple emblem. *Quo vadis?* So much depends on this, not only for ourselves but for others. The call of the Captain of our Salvation is to enlist among those who are following the way that leads to Life. Some things matter very little, some not at all, but this matters most of all. Things are narrowing down to their final issue as regards the fate of the human race, and the narrower the channel the swifter is the flow of water confined within it. Gone are the days of passive acquiescence, of mere defense; the trumpet has sounded its call to advance. The spearhead thrust of the armies of the Living God is again today penetrating the lines of the enemies who have gathered themselves together against Him and against His anointed and whose object is to free themselves from the restraints that would call halt to their final bid for world dominion. Are we to be numbered among them or to follow the Christ? A decision has to be made and made now. It will be hard going; it will be war; there will be times when, although you may see no visible foe, you will feel his presence, because this is a conflict not with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world — the spiritual hosts of evil. But this war will not be at our charges, and equipment is provided for the crusader. Here are the instructions: "Put on the complete armour of God

so that you may be able to stand your ground in the evil day, and, having fought to the end, to remain victors on the field. Stand therefore, first fastening round you the girdle of Truth and putting on the breastplate of Uprightness, as well as the shoes of the Gospel (Good News) of Peace, a firm foundation for your feet. And beside all these things take the Great Shield of Faith, on which you will be able to quench all the flaming darts of the wicked one; and receive the Helmet of Salvation and the Sword of the Spirit which is the Word of God. Pray with unceasing prayer and entreaty at all times in the Spirit, and be always on the alert to seize opportunities for doing so."

Was ever crusader better equipped? Was ever victory more certain? Was ever cause more worthy? Was ever Captain so trustworthy?

"And every man decideth
The way his soul shall go."

The Big Brass Tack

Within the scope of our limited survey it is for the reader to say whether we have got down to brass tacks or no. Every sphere of world activity has its essentials and non-essentials, its padding and its vital issues, whether it be politics, economics, industry, society or religion. In conclusion, it would be well to remember that there is The Big Brass Tack none of us can afford to overlook. It should have emerged from the foregoing if our task has been successful. The fact that behind the scenes, not merely as an interested Onlooker, but as a vital Worker with us, there is God waiting for us to recognize Him and become His partners. It is recorded of one man that he was called "the friend of God," but he is by no means the only friend that God has. It would be a thousand pities if our interest only were awakened or merely to have made the discovery that history is really "His-Story" and that we are still living in "Bible Days," because its great prophecies are still in process of unfolding or that the People of the Book in their twentieth century development may be identified as the British-American peoples, together with the rest of Anglo-Celtic-Saxondom, and yet to have missed the intimate personal acquaintance with God Himself that it is His desire we should enjoy. If as a nation we fail to realize that we have been redeemed for the purpose of world service and to respond to that challenge, we are missing the greatest dynamic

and incentive which should be ours.

No one has ever really got down to brass tacks until they have discovered the secret of a life reconciled to God through the Lord Jesus Christ and adjusted it to His will and way of life. It is "in Him we have redemption, through His blood, the forgiveness of sins" and it is quite easy to repeat as part of our creed, "I believe in the forgiveness of sins"; but until we know in the forgiveness of *whose* sins we believe we have not got down to brass tacks. It is possible to repeat our creed without thinking of anything or anyone in particular, but if that creed be true and its statements a fact, then someone's sins must be forgiven, either the other man's or ours, or both. One writer in the New Testament in a letter to his friends says: "These things I write unto you because *your sins are forgiven* for His Name's sake." That surely is definite enough.

Atonement has been made for human sin, whether that of the individual, the household, the nation or the world; this is the clearest possible statement of the Bible. When this dawns upon us and we gratefully thank Him for what He has done, life takes on new meaning and things begin to change. When we as a nation acknowledge this and return to God there will dawn a new day for our people and for the world of which they are a part. There is no standardized method of approach to God, no stereotyped formulae to be used. He has approached us first, and we are not asked to subscribe to a creed, but to believe a Person who loves us. It is always helpful to be definite, to tell Him that you have accepted what He offers and to thank Him for it, just as in common courtesy we would act toward our fellow men. Once having done this, remember He will never go back on His word and trusts us to be as honest with Him. It is a gentleman's agreement. This is *The Big Brass Tack*, and is well worth while getting down to with as little delay as possible. Every day missed is one less in an experience unique in its effect on our world outlook as well as upon our personal peace of mind.



Your Address?

If the address to which this copy of DESTINY was sent is incorrect for all near future issues, please notify us — stating both your old address and the new. Changes must reach DESTINY, Haverhill, Massachusetts by the 10th in order to be changed for the following month's issue.

. . . I Prefer My Simpler, Rational Belief Rather Than Three Impossible Miracles

(By a Subscriber to Destiny)

IF I WERE REQUIRED to abandon my belief in the continuance of God's Messenger and Servant People down to this day, it would not leave a void in my life. When a belief is abandoned, its place is taken by some other belief. So that in place of my sure belief in the identity of God's ancient people with the most progressive up-and-coming people of today, I should simply have to substitute some other belief dealing with the same state of facts. For facts, of course, cannot be changed in the least; I should only be compelled to adopt another method of explaining them.

I am told that my belief in the Identity implies a miracle. But my abandoning that belief would imply three miracles. Three colossal miracles, so utterly improbable and unnecessary that I should be unable to accept them myself, and would not dare propose them to the belief of my friends.

The first miracle is the complete vanishment of a great people (the People of the Book) from sight and knowledge after they had persisted in public view right into the Christian era, and then, without trace or report, completely disappeared in a day.

The second miracle is the sudden appearance on earth of the Anglo-Saxon, without ancestry, without beginnings or history, yet with disciplined character and national wisdom unrivalled by people with a lengthy history and a varied experience.

The third miracle is that, the people who so suddenly vanished, and the people who so suddenly appeared are *just alike*, and the new people took up the *same tasks* at precisely the same point geographically and historically and in precisely the same manner intellectually and spiritually as the old people had left off.

Anyone who could accept such miracles should have no difficulty in accepting the natural Biblical explanation that these two people are one, and that it is a matter of continuity and identity as the Bible declared it would be.

Yet, whoso denies that the People of the Book in ancient times and the Anglo-Saxon in modern times are one and the same people, must of necessity believe that Israel disappeared and Anglo-Saxons appeared at the same spot, at the same time, and that Anglo-Saxons assumed Israel's work without a moment's loss of time, and that all this occurred — these three great miracles were performed — without anyone prophesying it beforehand, observing it when it occurred, or recording it afterwards.

I prefer my simpler, more rational belief that Anglo-Saxons are Israel.

A Short Study in "Background"

THERE is a question put to DESTINY occasionally (mainly by the theologian-inquirer, it should be said) which is strongly suggestive of a steering away from a far more important consideration. The question is: "What is the background of your editor and of your authors? Where were they trained? Do they have theological degrees?"

We will answer that presently, but first it might be valuable to consider the importance of the question.

Ever hear of Kettering? Most Americans know the great contributions in the realm of invention and science which have been made by this living genius. Significantly, Charles Kettering burned his diploma after his college graduation and has ever since been quite unfettered from "undergraduate thinking." It can be said of him that he was really graduated — for instead of "finishing" his education at that point, he let it keep on from there!

Ever hear of Kittredge? George Lyman Kittredge, known to thousands of Harvard men over the long span of 48 years he taught there: known likewise to thorough students of Shakespeare everywhere, for he was beyond doubt the greatest Shakespearean scholar. To pedants surprised at his lack of a Ph.D., he retorted: "Who would examine me?" Once he went to Oxford to look up an obscure point of Shakespearean scholarship, was told: "There is only one man who can tell you that. He is a Harvard professor and his name is Kittredge."

We could continue! These examples are sufficiently indicative, however, that scholarship is not necessarily a matter of degrees.

As for our editors and authors, practically all hold degrees, and some the highest degrees attainable. Why don't we cite and flaunt them? It is because DESTINY is doing a more important task by riveting attention on the things written rather than on who writes them. DESTINY's authors insist on subordinating themselves personally. But the facts and truths presented on DESTINY's pages — they are what are important, for these facts and truths give answer to the truly important question: "Who are the people of the Book? Just who is Israel in the world today?" Settle that, my friend, find the only true answer and you have a new and living Book. Settle that, do so on a Scriptural basis

and you will, with that major discovery, find the answer for solving the problems confronting us as a nation today! More than that, you will have a view of the future that is authoritative and is not available elsewhere than in the Bible. When you possess this information — then you begin to see the plan and purpose and principle of God in operation in the world: and *not until then!*

Another question has to do with "When?", and the answer is also in the Bible: as concerns this war and many other major historical events! "Where? . . . Why? . . . How?" — these are answered also. But only those who will make a demand of their intellect, who approach these questions with an unfettered, honest mind and true scholarly spirit of inquiry, gain the correct answers!

Thus DESTINY continues a discussion and presentation, month after month, of the most important information available for these days and is today in a markedly increasing way becoming the regular reading habit of those who think — for they are finding within its pages the answers which have been withheld from them for so long by those who should have known; and should have long ago made their own honest inquiry — instead of posing the "avoiding the issue" question: "What is his background? Did he graduate from a seminary?"

Some of them did. But in the main, DESTINY's writers graduated from institutions of learning other than seminaries — and those who did graduate from seminaries have had to first unlearn some of the things they were taught as truths. Be assured DESTINY's writers are scholars — Bible Scholars and careful students of history and contemporary events as well — and they are sincerely and faithfully honest scholars in these matters. Further, "They do not this for financial gain": they write because they *have* to, because they are impelled by a true spirit of service toward their fellow citizens in the nations of the Christian-Israel brotherhood of man.

Oh! that our theologians, more of them, would awaken! The hour for the proclamation has come. Will they respond? With this Message of the Hour, America can be imbued with an impregnable morale with which to face her many enemies today!

But instead, there still comes, too frequently: "Where was he graduated?"

Until some of them begin to see it for themselves, then what a change comes over them. There comes the exhaustive, awakening inquiry when this fact of the Israel identity of Anglo-Saxondom strikes with all its force and profound meaning!

Recently a Doctor of Divinity told his listeners, "What a fool I was to have preached some of my past sermons. What a fool. I simply didn't understand then, but now — knowing the identity of Israel — the Bible is clear!"

On the other hand, we have encountered 65- and 70-year-olds who are, in their mental habits, undergraduates still: who do no investigation but "let the seminary check it up" and they call themselves scholars! Mind you, the same who ask: "What is his background?"

And there was one clergyman who, having at last seen the identity and the meaning of it, felt it was too late to alter his course, saying: "What you say is true, but it is too late for me to turn a theological somersault."

I once presented a ministerial friend of mine with seven extremely well-chosen and illuminating books having to do with Israel. He did not read them, but sent them to the seminary to be "checked up." Too busy to read! Too busy even to think on these things: busy with the addition of "statistics" to the annual reports. Well, the statistics do not seem to mean much, after all, for they are only a framework of organizational structure. I *know* for I am one of those "statistics" so far as that minister's church is concerned; and I know too, from my conversations with his other "member-statistics" that they simply do not go to the Bible to read, study, "search the Scriptures" and face the issue and challenge of today!

Well, thank God, there are — among the clergy — those who are today being honest. They are honest with God and with His Book, with their congregations and with themselves. These men now see *both* Gospels: the Gospel of the Kingdom as well as the Gospel of Salvation! They are "blind leaders of the blind" no longer. Instead of seeing their churches emptying, they are seeing them filling: with Americans who hunger for the Word!

These clergymen have stopped asking, concerning the proclaimers of the Truth of Israel, "What is his background?" Or that now outmoded-by-events question: "What of it?" Which reminds me that Benjamin Franklin was once lecturing on a new and apparently useless invention, so the story goes, when a little old lady approached him and asked bluntly: "Of what use is it?"

"My dear madam," the great man is reported to have replied, "of what use is a new baby?"

There is a great deal of importance to this matter of the identity of the people of the Book; and to the chro-

nology of the Scriptures as well.

It is today only the unthinking man (degree or not, it makes no difference) who dares to relegate the identity and chronology and truth and proof of the Book to the realm of an "ism" and allows the matter to drop there! The truth can never be so classified!

After all, he is several years behind the question who does not now see Israel's identity. There is proof upon proof of the correctness of the position we have taken. For the Anglo-Saxon-Israel identity is no longer "theory," it is now uncontrovertible fact; it is no longer just an interesting subject, it is today of the most vital and pressing

importance! It is far past the theory stage — and the time has arrived for action!

It is no longer characterful to slant such important information up the spool alley with ridicule or by parrying meaningless "background" questions instead of meeting the issue squarely! For the sake of the nation and for the sake of the people of the Book who must be made aware of their origin, history, heritage, responsibility, duty, privilege and *destiny* — for these great purposes, now becoming so vitally important, "Ask the *important* question, Mr. Inquirer, and let the Bible answer!"

— C. S. WARNER

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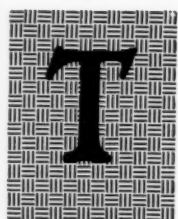
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